

**THE BIBLE  
IN THE LIGHT OF  
CHRISTIAN SCIENCE**

**VOLUME II**

**EXODUS**

**MAX KAPPELER**

Max Kappeler

# The Bible in the Light of Christian Science

Volume II

## EXODUS



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Abbreviations for titles of works by Mary Baker Eddy:

S&H	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Rud.	Rudimental Divine Science
No.	No and Yes
'02.	Message to the Mother Church, 1902
My.	The First Church of Christ, Scientist, and Miscellany

## Preface

'Exodus' is the second volume in this series on 'The Bible in the Light of Christian Science' and is mainly based on John W. Doorly's 'Talks on the Science of the Bible, Volume III, Moses'. Accordingly this book serves to present only the main lines of the Bible themes, leaving the in-depth study and research to be done in conjunction with Doorly's verbatim reports and the Bible itself. As was explained in the previous volume, 'Genesis', the approach to the Bible used by John Doorly and by this series on the Bible is based on the scientific system of Christian Science, stated in 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. Specifically, the fundamental nature of God, revealed through the seven synonyms for God — Mind, Spirit, Soul, Principle, Life, Truth, Love — constitutes the key for interpreting the Bible. The more one is grounded in an understanding of these synonyms for God, the more clearly and exactly the spiritual structure underlying the Bible appears. Thus, as with the previous volume, this book not only intends to depict the overall spiritual themes running through the Bible story, but also shows how these themes illustrate the underlying spiritual order of divine being.

The subject of this book was presented in 1950 in a series of five talks. Accordingly the format of an extemporaneous presentation has been preserved, hence the periodic repetitions.

Spring 1982

Max Kappeler

## BIRTH AND CALLING (Lecture April 16th, 1950)

### **The Children of Israel**

Whereas 'Genesis' leads thought to the point of Joseph, the consciousness that recognizes that error (Egypt) must be handled, 'Exodus' takes the line of spiritual development further to show exactly how error must be analyzed, uncovered and annihilated. Exodus begins: "Now these are the names of the children of Israel" (Ex. 1:1), followed by a list of all the sons of Jacob. Until now, single characters — Noah, Abraham, Isaac, Jacob and Joseph — stood in the foreground of the biblical story; now the "children of Israel" — not the children of Jacob — constitute the main theme. Jacob recognized in Peniel that man is spiritual, and this recognition blessed him with the new name of Israel. "Children of Israel" means: "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring." (S&H 583:5)

If we call ourselves "Israel", as Jacob did, and identify ourselves with the divine, we become "children of Israel": a "representative of Soul", a manifestation of Soul. However, to be a "representative of Soul", man must exchange a material and worldly sense of existence for the spiritual sense of being. We must declare ourselves at-one with divine characteristics — with the realm of divine ideas — for the Science of creation teaches how we can identify ourselves with God. Because God is Mind, Spirit, Soul, Principle, Life, Truth and Love, and man is the idea of God, man reflects all the ideas of God — all the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. For example, as the idea of Mind, man is a manifestation of the creative, causative, lawful, controlling, directing and active intelligence; as the idea of Spirit, man is a reflection of the ever-unfolding, pure, ordered, substantial reality; as the representative of Soul man is sinless, unchangeable, free and joyful; as the idea of Principle, man

is imperatively governed and demonstrated by Principle; man moves in a great system of spiritual harmony; as an idea of Life, man is individual, eternal and expresses vitality, fullness and increase; as the heir of Truth, man possesses divine consciousness and so is healthy, whole and affirmative; and as the idea of Love, man moves in a perfect universal plan and cannot escape redemption.

### **Pharaoh did not know Joseph**

“Now there arose up a new king over Egypt, which knew not Joseph.” (verse 8) Pharaoh symbolizes the working of mortal mind and the material senses — the opposite of the children of Israel. By contrast, Joseph illustrates the sinlessness of Soul, “pure affection blessing its enemies”, for his life’s work consisted largely in exchanging everything that was false and hostile for spiritual ideas. Now Pharaoh “knew not Joseph”; the material, worldly sense does not know spiritual sense. Furthermore the Israelites who stayed in Egypt since Jacob’s time had reconciled themselves with the Egyptian idolatry and Egyptian sorcery. They did not know the ‘Israel-consciousness’ — the sinlessness of Soul.

Pharaoh “said unto his people, Behold, the people of the children of Israel are more and mightier than we . . . Therefore they did set over them taskmasters to afflict them with their burdens.” (verses 9,11) Animal magnetism (Pharaoh) constantly tries to put taskmasters over us; these taskmasters are called hatred, envy, personal sense, disease, sin, depression, crisis, jealousy, touchiness, etc. By contrast, Soul brings freedom. And the taskmasters made the lives of the children of Israel “bitter with hard bondage” (verse 14). If we acknowledge Pharaoh and his taskmasters as our lords and masters, their claims make our “lives bitter”. A material and personal sense of things always brings bitterness. Soul, on the other hand, bestows satisfaction, bliss and joy. Soul expresses itself in mental equilibrium, freedom and balance.

Joseph did not want to go to Egypt; he was compelled to go. Likewise we are compelled by God to specifically handle the claims of animal magnetism. If error is not analyzed, uncovered and annihilated, no progress is possible. Consequently Jacob made his family move to Egypt, “for I will there make of thee a great nation” (Gen. 46:3). We can never be strong or progress spiritually if we do not handle animal magnetism — all the claims of evil.

Without handling error, we stand at the same point as Joseph at the beginning of his career when he “was wandering in the field”. By contrast, once we recognize that error must be handled (Joseph), we go on to discover how this must be done to solve the problem of evil (Moses). Whereas Joseph underscored the necessity *that* animal magnetism must be handled, Moses later showed *how* this can be done systematically and scientifically.

### **Spiritual womanhood is necessary to rightly analyze the situation**

Repeatedly true womanhood takes the lead in the biblical story to solve the problem. First, the midwives save the situation, then the mother of Moses, then his sister, later the daughter of Pharaoh and her maids and lastly the seven daughters of Jethro all save and protect Moses’ mission. What spiritual lesson stands behind this?

As the first record of creation shows, spiritual man is not specifically male or female but embodies both masculine and feminine qualities. Genesis 1:27 reads: “So God created man in his own image, in the image of God created he him; male and female created he them.” Man is the generic name for all men — masculine and feminine. Thus spiritual man expresses both masculine and feminine characteristics. Abraham embodied predominantly masculine qualities like intelligence and creative power: his seed was to be as the sand of the sea. By contrast, Joseph — although physically a man — expressed mainly feminine qualities. He was a type of spiritual womanhood and embodied the idea of spiritual motherhood. His challenge was not so much to act creatively but rather to mother — to carefully nurse, guard and protect — his spiritual vision, his divine inspirations. Like a mother, he lived in anticipation of the fulfilment of his vision and never doubted. Thus Joseph illustrated the invulnerability and inviolability of the spiritual identity of man; neither sin nor malpractice could rob him of his sinlessness. Through this Soul-sense — that which identifies everything with the divine nature — Joseph demonstrated the idea of true motherhood. Reflecting the impartial, all-embracing blessing of Love’s motherhood, he was able to save not only himself but also his brothers, his father and all the land of Egypt. Love is universal. Through Love’s motherhood, Joseph never fought against error or enemies. The spiritual mother-sense understands that everything moves harmoniously and definitely within the plan of God. Joseph trusted this

plan and let it work its purpose.

Yet the Israelites in Egypt did not possess the spiritual mother-sense that Joseph had; Pharaoh “knew not Joseph”. For the spiritual idea to unfold in the human — in spite of matter — this mother-sense had to be awakened and nourished. How? We mother an idea when we view it in its perfection — when we understand it as a reflection of the seven synonyms for God. This true mother-sense is illustrated in the beginning of the Moses story through the symbol of ‘woman’. For us, this mother-sense is expressed in its perfect form when an idea is seen in the light of the seven synonyms for God.

*Mind:* Pharaoh commanded the Hebrew midwives to kill all the new-born boys of the Israelites. “But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive” (verse 17). The true mother-sense obeys the command of divine Mind, not mortal mind. Whereas Mind is the great creator, “Pharaoh” wants to destroy this creation. To meet this threat of mortal mind, we need a constructive and mothering — not a destructive — attitude. “And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive” (verse 22). Even though mortal mind tries to kill the spiritual idea, Mind always manifests itself through ideas and preserves these ideas.

*Spirit:* When Moses was born and his mother saw “that he was a goodly child” (Ex. 2:2), she hid him for three months. “And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink.” (verse 3) She did what Noah did: she built an ark. The story of Noah is a symbol for Spirit — that which separates the evil from the good and preserves the good as the only substance. “Ark” is defined in part as “the understanding of Spirit, destroying belief in matter.” (S&H 581:9) Noah understood that he had to distinguish the ideas of Mind from the illusions of mortal mind and that he had to keep the ideas of Mind pure (Spirit). He recognized that he had to repel the attacks of mortal beliefs and not let himself be surprised by evil — worldliness and materialism.

*Soul:* The sister of Moses expressed motherhood as Soul. How? Her

true motherhood-sense included the determination and certainty of Soul: a true mother never loses sight of the high destiny of the child; she knows that its divine mission cannot be lost. "And his sister stood afar off, to wit what would be done to him." (verse 4) His sister understood the certainty of Soul, which constantly keeps the mission, task and destiny of every idea in view. When the daughter of Pharaoh came to the water with her maids, she saw the ark and had it fetched. The idea was preserved through the certainty and safety of its divine mission. Soul is definiteness and security. "And, behold, the babe wept." (verse 6) Because Soul expresses itself in satisfaction, joy and bliss, Soul uncovers the nothingness of suffering and punishment. "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" (verse 7) The determination of Soul to secure the mission of its idea used the daughter of Pharaoh to fulfil its purpose. An idea cannot be lost but only brought step by step towards its destiny.

*Principle:* Principle teaches that an idea cannot be separated from Principle. Principle and idea are indivisible. How is this unity of Principle and idea illustrated? "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages." (verse 9) If we recognize something true about God, we must also realize that this spiritual insight is not our personal possession but belongs to Principle. All true thoughts come from God and return to God. Thus a true thought partakes of the nature of idea only when we realize that this thought does not originate in ourselves. Therefore true thoughts, born of ideas of God, are not dependent on whether we constantly nurse them in our thinking or not. Rather we must let every true thought return to God with the understanding that it comes from God and forever exists in God. Only then have we grasped the nature of the self-demonstrating Principle and its system of ideas. Then we recognize every idea as existing independently of our thought. The working of the divine Principle is uninfluenced by human thought. Why then should we believe that the success of an idea depends on our thinking? If that were so, human thought would be greater than God. Yet motherhood, as Principle, teaches that an idea belongs to no person but only to divine Principle. Thus the operation of an idea depends only on its unity with Principle, not on persons and their thinking.

*Life:* "And the woman took the child, and nursed it." (verse 9) Life is

the preserver. The child's mother brought the child up, thus expressing the preserving, furthering and supporting sense of fatherhood (Life). To be a true mother, a mother must possess the characteristics of a father, just as a father must express the characteristics of motherhood.

*Truth:* Truth is illustrated by sonship, the right of man to inherit all divine qualities. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." (verse 10) Pharaoh wanted to annihilate all the children of the Hebrews. Yet instead of this, Truth made error capitulate, enabling the high standard of the spiritual idea (Moses) to be recognized as son. Truth is victorious and effective; it is affirmative. "And she called his name Moses: and she said, Because I drew him out of the water." (verse 10) Water symbolizes the elements of Mind. The mother-sense as Truth lifts thought out of its elementary condition and sees its harmony with the standard of ideas. The motherhood of Principle teaches that an idea is dependent only on God. Therefore an idea is eternal, sustained by God (Life) and always upheld through Truth's standard of ideas (Truth). The idea of Truth is self-affirming, opposing and correcting every error. Thus the standard of Truth exists and persists in spite of error.

*Love:* After the manslaughter of an Egyptian — after Moses smote mortal mind — he fled to Midian in the wilderness, where the priest Jethro lived with his seven daughters. Like the motherhood of Rebekah which made Jacob flee from the wrath of Esau, Moses had to go into the wilderness where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597:17) What happened? Jethro's daughters came to draw water and were molested by the shepherds. Moses helped the daughters and watered their sheep. Spiritually interpreted, Moses began to express the mother-sense himself: he carefully nursed the sheep (divine ideas). As a result, Jethro accepted Moses into his house. Love is all-inclusive, universal and impartial. The sense of the motherhood of Love is illustrated through the symbol of perfection, the number 'seven', and through spiritual womanhood (the seven daughters of Jethro). The motherhood of Love beholds and nurtures the perfection of every idea by seeing every idea reflect the sevenfold nature of God.

### **Analysis: clarification of the divine concept**

Interpreted spiritually, the essence of the first two chapters of Exodus



may be summarized as follows: The children of Israel were in bondage. Nonetheless, as representatives of Soul, they had the right to be the son of God, the heir of the eternal Father. Thus they asked themselves the questions: How can we free ourselves from bondage to false gods? How can we free ourselves from hatred, envy, age, laws of heredity, hostility, hopelessness, etc.? How can we come out of chaos? As a first step, the scientific method demands a precise *analysis*. We must first establish in ourselves the true concept of man and see what man actually is as the son of God. To do this, we must learn to understand an idea from the standpoint of all seven synonyms for God. In this way, we form a perfect concept of the idea based on the divine nature.

For example, man is an idea of *Mind*—a creative, constructive, intelligent and immortal idea: the midwives let the children live. As an idea of *Spirit*, man is substantial, indestructible, and real: Moses' mother laid him in an ark. Reflecting man as the representative of *Soul*, everyone has a divine destiny which fulfils itself: Moses' sister did not let him out of her sight. Because man is an idea of divine *Principle*, man is related to Principle alone and subject only to Principle's perfect government: Moses is given back to his mother. As an idea of *Life*, man is eternally preserved: the mother nursed her child. As an idea of *Truth*, man cannot be robbed of the full consciousness and high standard of divine sonship: Moses is recognized by the Pharaoh's daughter as her son. Finally, as an idea of *Love*, man is included and protected in the plan of God: Moses finds safety and protection with Jethro and his seven daughters.

### The calling of Moses

"Now Moses kept the flock of Jethro his father in law, the priest of Midian". Sheep symbolize divine ideas. Moses kept the sheep; in other words, he operated from the true motherhood-sense, which never loses sight of its ideas. Spiritual motherhood constantly nourishes, guards and reflects on the spiritual creation. What did this mother-sense lead Moses to do? "And he led the flock to the backside of the desert". Wilderness is defined as: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597:16) Wilderness is a symbol for Soul's power to bring transformation. Whenever we recognize that a material attitude is unfruitful and that unfoldment can

only come through spiritual understanding, we are leading “the flock to the backside of the desert”. And Moses “came to the mountain of God, even to Horeb.” (Ex. 3:1)

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” (verse 2) The fire of sin, disease, fear, etc. — that which would make hell hot for us — cannot destroy the identity of a spiritual idea. The destructive fire of materiality cannot consume spiritual ideas. Soul is unchangeable, invulnerable, inviolable, forever intact and undisturbed. Moses’ task was to free the children of Israel — the representatives of Soul — from the hell of Egypt. To do this he had to learn that the fire of Soul burns up only the error; it cannot destroy the spiritual idea.

Moses said: “I will now turn aside, and see this great sight, why the bush is not burnt.” (verse 3) He was not satisfied with phenomena, ‘miracles’. Rather he wanted to *understand* the divine Principle which brought about this demonstration. The Lord said: “Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (verses 4,5) “Put off thy shoes” symbolizes Soul’s demand to drop all haughtiness, egotism and personal traits, for only the ideas of God have admission into the kingdom of heaven (the realm of ideas); everything mortal must be left outside — put behind us. Material sense cannot grasp the spiritual.

So Moses received God’s command to go to Egypt and lead the children of Israel into a land flowing with milk and honey. Soul gives each one of us this same task. To fulfil his mission, Moses had to go to Pharaoh. Likewise, for us to fulfil our mission, we must disabuse mortal mind of its false beliefs. Again the Bible teaches us the importance of handling animal magnetism (Pharaoh), the cause of every inharmonious effect. Before we can correct the false effect, we must first correct the false cause. “And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (verse 11) Soul is conscious of its spiritual value. However Moses let the feeling of inferiority arise. We too sometimes say to ourselves: Who am I, that I could bring about this or that thing? Yet if we identify ourselves with divine capabilities, we possess the Soul-based determination which

enables us to fulfil the assigned task. Therefore God then said to Moses: "I will be with thee" (verse 12). Principle and idea are one.

### **"I Am that I Am"**

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I Am that I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." (Ex. 3:13-14) Soul identifies: God is named.

Moses asked himself: On what basis — what principle — can I free the children of Israel from bondage? What is the Principle that I must declare to them? With such questions, Moses was asking about the nature of the saving Principle. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you" (verse 15). Moses knew that Abraham had a certain understanding of God — Soul as Mind — as did Isaac and Jacob — Soul as Spirit — both of which he had to embody and embrace in order to go forward spiritually. Nonetheless he also realized that this understanding was not sufficient for his task. It was not enough to know how Abraham identified himself with God, or even how Isaac and Jacob did so as well; instead Moses longed for an understanding that was grounded on one impersonal Principle and so would be the same for *all*. He was looking for the Principle which is independent of human opinions and human understanding — for that Principle which *is*. Thus Moses identified God as the "I Am that I Am". Whereas the patriarchs had already identified themselves with God to a certain extent, there now came the decisive point in the development of the understanding of God where Moses understood that, because God only identifies God with God, there is nothing left for man to do but identify himself with God also. God is the identity of Being. Insofar as man wants to demonstrate the harmony of being, he must identify himself fully with the Principle of all harmony. Jacob had already caught a glimpse of this truth in Beth-el. He had seen that we may well be able to approach God through our own efforts of seeking (ascending); nonetheless, in reality, God operates through its own spiritual system with power and

authority (descending). The objective aspect of God (ascending) must be made whole through the subjective (descending).

God exists and governs — whether man recognizes it or not and whether man believes it or not. God is; God is Principle. With this understanding, Moses identified God with Principle, not with himself. Accordingly the Bible never speaks about the God of Moses, even though it speaks repeatedly about the God of Abraham, the God of Isaac and the God of Jacob. Moses defined God with Soul as Principle: the unchangeable identity of God (Soul) is defined through the universal Principle of being. Throughout the Old Testament, one can follow the development of this understanding, for only step by step were the Israelites prepared to accept this exceedingly important understanding of God. Only when the identity of God as Principle was firmly established in consciousness could Jesus then show how this Principle demonstrates itself as Life, Truth and Love.

### **Mortal beliefs are refuted: error is uncovered**

Once we have perceived a new spiritual idea, often the contrary arguments immediately come to the surface to be dealt with: Truth brings error from under cover. For example, doubts arise in our consciousness. We ask ourselves whether or not the newly perceived understanding is right and valid. Such contrary arguments drive us to investigate the truths of our vision further, until the error and nothingness of its counterfeit becomes clear. Moses too had to deal with such doubts. “And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice . . .”. Mortal mind always questions the correctness and the efficacy of spiritual ideas. It always says: “The Lord hath not appeared unto thee” (Ex. 4:1): in other words, “You have not perceived the Truth”. Whatever the argument, there is nothing to do but refute these false claims. We must demonstrate *why* the claims of mortal mind are false and so, like Moses, find out the nothingness of all that is opposed to God. Systematically, step by step, Truth uncovers the seven basic arguments of error, those arguments which stand against the seven basic facts of Mind, Spirit, Soul, Principle, Life, Truth and Love. How? How are the root claims of mortal mind refuted?

*Mind:* “And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast

it on the ground, and it became a serpent; and Moses fled from before it." (verses 2,3) The rod upon which human considerations rest is the testimony of the corporeal senses. At the command of divine Mind, Moses threw this belief to the ground; he reduced the testimony of the physical senses to its root belief: mortal mind. Then the rod became a serpent. Serpent is a symbol for animal magnetism. Mind teaches that mortal thought underlies all the testimony of the five senses — that upon which we base all our observations and conclusions. As we will see when the magicians of Egypt duplicate this phenomenon, the mental basis of matter and the senses is not unknown to the world. Today modern physicist-philosophers come to similar conclusions.

How do we deal with this serpent of mortal mind? "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (verse 4). If we grasp a serpent by the neck, it cannot bite; however, if we take it by the tail, it can roll itself up and bite. Nonetheless Moses received the command to seize the serpent by the tail. He could not overcome the serpent by deceit, intrigue or diplomacy, for this would have meant that he still believed in its power. Moses had to lose his fear of evil and gain trust in the allness of good. Only then could he prove that he attributed no reality to error; only then could the recognition of the nothingness of mortal mind become a rod — a support — to him. This rod or standard of ideas is the remedy for all illusions. From these symbols, we learn that every error — whatever it may call itself — is only a phase of mortal mind or animal magnetism. Once we see this, this understanding becomes a rod for us, a rod upon which we can rest. The illusions of mortal mind are exchanged for the ideas of divine Mind.

*Spirit:* Spirit disproves the belief that matter is real and substantial. "And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." (Ex. 4:6,7) That which we carry in our "bosom" — that which we hold in our consciousness — determines the external mani-

festation. Sickness as well as health are but subjective states of consciousness. "Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*." (S&H 114:29) If we fill consciousness with spiritual ideas, then its manifestations are accordingly spiritual and harmonious. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." (verse 8) Healing sickness is often necessary in order to convince mortal mind; by contrast, unsubstantiated arguments do not get far in disabusing mortal mind of its ingrained material beliefs.

*Soul:* Yet even the healing of sickness must not be considered the role and ultimate purpose of the Science of being. Although Jesus healed the sick by the hundreds, it was not these hundreds who spread Christianity farther, but those few who had spiritual sense. Healing sin and cultivating spiritual understanding are much more important than healing physical ailments. "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." (Rud. 2:23) The Science of the Bible teaches not just a healing Science but far more the Science of all being. In order to grasp this, we must nourish spiritual sense; an understanding of Soul is necessary. "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." (verse 9) Water symbolizes the elements of thinking which form the stream of thought. The dry land illustrates the third day of creation, the certainty and identity of Soul. Blood symbolizes Life. Thus, with this third sign, Soul teaches us to identify the thoughts which flow from divine Mind as ideas. As we see that these ideas have identity and certainty (Soul), they live in us (Life). This is the remedy for sin, since sin means accepting and embodying all those thoughts which do not agree with God. Only when spiritual ideas can be scientifically demonstrated in a definite system can the Science of being gain universal recognition. Only then can it be taught like other scientific subjects in the

institutions of learning. Without this level of scientific demonstrability, it has no legitimate place there. So long as the Science of God and spiritual man is reduced to an art of healing the sick, it cannot fulfil its main purpose of healing sin — healing ignorance of true Life.

*Principle:* Yet even spiritual sense alone is not enough to universally demonstrate and prove the truth of being: right interpretation is also necessary. “And Moses said unto the Lord, O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue.” (verse 10) Moses argued, as we often do, that one cannot explain and teach God. To this argument of personal beliefs, the Lord said: “Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (verse 12) Principle teaches and explains; Principle interprets itself. Principle is indivisible and therefore always one with us — when we correctly identify ourselves. “And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.” (verse 13) Isaiah said in an analogous situation: “Here am I; send me.” (Isa. 6:8) When we understand Principle, we recognize that we are demonstrated and used by Principle as an idea of Principle, and so must never identify ourselves with persons or personal abilities. With this understanding of Principle, Moses received the talent of interpretation (represented by Aaron) and became a tool of divine Principle.

*Life:* “And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.” (verse 19) When we recognize that divine Principle alone governs, we also understand that nothing unlike God can hinder or thwart our mission. The dualistic theories of natural science, philosophy and theology are dead; they cannot injure the Science of being. Whatever has no Principle has no Life. On the other hand, true consciousness moves in the realm of Principle’s system of ideas — ideas which succeed irresistibly. Life is eternal — irrepressible and indestructible.

*Truth:* Moses “returned to the land of Egypt: and Moses took the rod of God in his hand.” (verse 20) The rod of God is the standard of ideas, representing the standard of Truth. When we are led to handle mortal mind (to go to the land of Egypt) we must understand how to work from Truth’s standard of ideas. “And thou shalt say unto Pharaoh, Thus



saith the Lord, Israel is my son, even my firstborn" (verse 22). Once found, Moses had to express his true spiritual sonship. "Children of Israel" is defined in part as "Christ's offspring". Christ is the biblical expression for what today we understand to be the penetrating power of Truth. Christ is the idea of Truth, "the divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583:10)

*Love:* "And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." (verse 31) Every resistance was broken. Every error capitulates before divine Love; the claim of mortal mind is completely refuted. The fear that the people might say "The Lord hath not appeared unto thee" was exposed as unfounded, for "the people believed", bowed themselves and worshipped. An understanding of Mind, Spirit, Soul, Principle, Life, Truth and Love exposes all phases of mortal thinking as erroneous.

### Summary

With ever-new images and precise symbols, the Bible teaches that the Science of being, to be practically operable, must include three steps: 1) the correct *analysis* of chaotic situations through a right apprehension of the true; 2) the complete *uncovering* of that which is false; and 3) the *annihilation* of all that is unlike God. Exodus begins by illustrating this fundamental method of analysis, uncovering and annihilation.

First, Moses analyzed the constituents of true sonship, enabling the children of Israel to claim their spiritual sonship. The idea of sonship was illustrated from the standpoint of Mind, Spirit, Soul, Principle, Life, Truth and Love. Man, as the idea of God, reflects and inherits all divine qualities. In the three steps of handling error, the true concept of an idea must first be clarified (analyzed), as the Bible illustrated with the birth, development and calling of Moses.

As we do this, the true idea uncovers its opposite and refutes its false claims. Specifically: Mind refutes the claim that mortal mind can serve as a reliable basis; Spirit refutes the claim that matter, the flesh, sickness, etc. are real and substantial; Soul refutes the claim that sin could rob us of our spiritual sense and our immortal identity; Principle refutes the belief that God does not interpret itself; Life refutes the claim that error and



evil have life; Truth refutes the claim that man is not the firstborn son of God; and finally, Love refutes the belief that our destiny might not reach fulfilment.

When error has been properly analyzed and uncovered, it is ripe for destruction. Accordingly, in the development of Exodus, seven plagues follow, illustrating how Mind, Spirit, Soul, Principle, Life, Truth and Love radically annihilate the opposing claims of error.

## THE SEVEN PLAGUES (Lecture April 30th, 1950)

### **Analyzing, uncovering and annihilating error**

Joseph recognized the necessity of handling error in all its forms with the spiritual understanding of Truth. As he himself was compelled to go to Egypt, he later summoned his brothers and father to move to Egypt, for he learned through his own love for spiritual truth that progress is only possible when one understands the nothingness of error, evil. "Fear not to go down into Egypt; for I will there make of thee a great nation" (Gen. 46:3). The human mind is generally unwilling to handle error. Yet as long as we do not handle error, it handles us; as long as we do not see why error is nothing, we keep believing that it is something.

Although Joseph showed *that* error must be handled, he did not show *how* this must be done. This task was left to Moses, whose challenge was to lead the Israelites out of Egypt. To do this, Moses had to handle every phase of mortal mind's resistance. Thus Exodus shows — by means of a metaphysical system illustrated through various symbols — how we can free ourselves from erroneous beliefs. This method of handling error through the spiritual system of ideas accords with Mary Baker Eddy's explanation: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (Ret. 30:10) It is useless to try to shut our eyes to error or to run away from it; until error is handled spiritually and scientifically, it follows us everywhere.

If we want to deal with a problem correctly, we must begin with a correct *analysis*. This right analysis is illustrated with the birth of Moses. There the true concept of an idea is clarified through the light of the seven synonymous terms for God. Specifically, the Bible shows that an idea is creative (Mind), substantial (Spirit) and definite (Soul), that it is one with Principle, preserved by Life, acknowledged by Truth and embraced by Love.

Later Moses showed how, through an understanding of the seven synonyms for God, the claims of error can be *uncovered* and refuted. Specifically: with divine Mind, he refuted the claims of mortal mind; with Spirit, he refuted the beliefs of matter and the flesh; with Soul, he refuted doubt and sin; with Principle, he refuted personal sense; with Life, he refuted the belief in death; with Truth, he refuted the false concept of man; and with Love, he abolished every resistance of evil.

After Moses refuted the claims of mortal mind, he showed through the symbol of the seven plagues that Mind, Spirit, Soul, Principle, Life, Truth and Love *annihilate* every error which opposes itself to them.

### **The resistance of error**

As Moses experienced, we also must realize that error is no compliant opponent which capitulates at the first stroke. The nature of error is obstinacy. Once we recognize this, we no longer let ourselves be impressed or intimidated by this obstinacy but rather recognize it as nothing but another phase of mortal mind.

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.” (Ex. 5:1) We too must make this demand on every phase of error: Let go; don’t try to keep the true idea — true manhood — in exile or bondage! The spiritual sense in us always says to false beliefs: Let me go! With spiritual sense, this is no faint plea but an imperative command, for spiritual sense bears full power to rob error of its supposed tenacity. Again and again, Moses went to Pharaoh and demanded: Let my people go! And again and again Pharaoh refused. Yet Moses did not become discouraged from handling every phase of error; he persisted until he proved — through the power of all seven synonyms for God — the complete nothingness of error. Only then could Israel begin its exodus from bondage to mortal mind’s beliefs. “And Pharaoh said . . . I know not the Lord” (verse 2). Pharaoh symbolizes animal magnetism with all its possible forms of error; this is all that tries to keep us in servitude. Ignorance of God always says: “I know not the Lord”. As Moses discovered, it is useless to argue with such ignorance; ignorance can only be destroyed.

“And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.” (Ex. 7:3) With this symbol, the Bible

depicts mortals' resistance to and mistrust of divine Truth. "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt" (verse 4). This verse conveys a deep understanding of the operation of Truth. The supposed resistance of error can do nothing but glorify Truth by accentuating Truth's power and effectiveness. The workings of Truth only become more clearly and convincingly recognized when error's resistance is most blatant. Accordingly, when we are wrestling with mortal belief, we often make the mistake of first asking ourselves: What have I done wrong? Self-damnation and self-punishment — implanted in mankind throughout thousands of years — assert themselves in us. The false teaching that man is a sinner brings the belief that we are responsible for the suffering we experience: if we suffer, we must have sinned to cause this suffering and so must be classified as sinners. This is a doctrine of theology, not of the Bible, for Eve already recognized that neither God nor man can sin; Eve identified sin with the serpent — with animal magnetism. Like Eve, we must realize that mortal mind is not personal; it is a collective world-belief. "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept." (Ret. 67:1) We must always handle error as impersonal mortal mind, animal magnetism, never as a sinning person.

In the gospel of John, this same understanding of the impersonality of evil is explained by Jesus: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:1-3) In this way, Jesus taught that evil is impersonal. Evil is never a person, a situation, a place, an age, a talent, etc.; in every case, evil is the belief that there could be something besides God, good. This means that we must defend ourselves not only against our own false beliefs, but also against the beliefs of the world, against collective, impersonal error — the root of all individual false beliefs. It is not scientific to shut our eyes to the manifold beliefs of an aggressive world-mentality. "Ignorance of the error to be eradicated oftentimes subjects you to its abuse." (S&H 446:31) Again and again we see that everything depends on the quality of consciousness: are we nourishing a consciousness of ideas or are we serving a consciousness of illusions?

### **Spirituality versus mentality**

“When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.” (Ex. 7:9) As with Moses’ rod, Aaron’s rod symbolizes the testimony of the physical senses — that upon which men generally base all their conclusions. Yet when we analyze this sense-testimony, we recognize that at its base lies only mortal mind. The supposed rod (sense testimony) becomes a serpent (lying mortal mind, animal magnetism). Mind compels us to recognize this false basis of mortal mind and to stop relying on its false testimony.

“Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.” (verse 11) The magicians of Egypt at that time, as well as the magicians of the modern age (hypnotism, psychology, occultism, spiritualism, etc.), recognize that matter is but the subjective state of mortal mind. As modern physicist-philosophers also point out, matter is not substantial of itself, but only represents our finite conceptions of substance.

Along these lines, James Jeans, the physicist and Nobel prize winner, writes: “It has been shown that the objective and material world consists of little more than the constructions of our own minds” (‘Physics and Philosophy’). In other words, the material universe is nothing more than what we think about it. Similarly Lincoln Barnett writes in his book ‘The Universe and Dr. Einstein’ (to which Einstein himself added an acknowledging foreword): “Thus, philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man.” From this line of reasoning, James Jeans concludes in his famous statement: “The universe begins to look more like a great thought than like a great machine.” What we regard as matter, is only a construction of mortal consciousness. On one hand, this liberates us from the sense of being locked in matter as absolute solid stuff. Yet on the other hand, it raises crucial questions: What kind of consciousness should we culture and have manifested as our world, both individually and collectively? Do we look at the

universe with a material consciousness, with negativity and restrictiveness, or do we culture spiritual consciousness — that consciousness which is in harmony with the ideas of God, the spiritual values of reality? Because these questions are so important for rightly distinguishing between spirituality and mentality, it might be helpful to raise a few more relevant issues.

For example, is it enough to simply recognize that matter is the subjective state of mortal mind? To what extent must a 'children-of-Israel' consciousness distinguish itself from mentalism — whether as the magic of antiquity or as the material-mentalism of the modern age? If we were to stop with the recognition that matter is the subjective state of mortal mind, this would have catastrophic consequences. Everyone could have a universe of his own, formed according to his own standard of values; we would have chaos.

Today this very question is being given renewed attention in response to a resurgence of interest in the occult: e.g. mysticism and spiritualism. These theories take the mental as the basis of their world-view and as the cause of every effect. However this mentalism opens the door wide to chaos. It is not enough to exchange the glorification of matter for the glorification of mentality or thinking as the cause and starting-point of all things. The real step forward depends on whether this thinking has a right, divinely-based standard. Does thinking conform itself to ideas of God — to the standard of ideas — or does thinking follow human wishes, beliefs and desires? Herein lies the crux of this fundamental question.

As another example, much of the Eastern philosophy which today attracts interest in the West does not make a clear distinction between mentality and spirituality. Mind is simply mentality. Consequently spirit and matter are regarded as two sides of one coin, leading to the spiritualization of matter and the materialization of spirit. By contrast, Christian Science formulates the question quite differently. Spirit is the only and has no opposite; matter is reduced to the supposed belief that there could be something besides Spirit. Thus scientific Christianity draws a sharp dividing-line between Spirit and matter, between spiritual ideas and material thinking. If the material universe were dependent on the thinking of men, men would have existed before the universe. By contrast, the true, spiritual universe exists whether men recognize it or

not. God, reality, is not dependent on human thought. God is Spirit, not material mentality.

Through these wholly spiritual premises as taught by Jesus true Christianity is able to teach how error must be handled. Whereas world-views which ground themselves only on mentality leave the door wide open to ignorance and let error run its course, scientific Christianity takes up the struggle against ignorance. Thus the conflict between mentality and spirituality comes more and more into focus.

For us, this means that the mere recognition that matter is a mental state is insufficient to grasp the truth of being and its wholly spiritual basis. We must go beyond mortal mentality by exchanging human thoughts for spiritual ideas. "Metaphysics resolves things into thoughts" — resolves matter into mentality — "and exchanges the objects of sense for the ideas of Soul" — exchanges sensual thinking for spiritual consciousness. "These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense — they are good and eternal." (S&H 269:14) Whereas mentality is dependent on our thinking, spiritual ideas and spiritual consciousness are not. Ideas exist because God, reality, exists. Spiritual ideas are active because divine Principle is always active, regardless of whether mortals think about it or not. Thinking is a human channel marked by the frailties and limitations of human belief. By contrast, real effectiveness inheres in the operation of divine ideas, ideas of God. Through metaphysics, our thoughts certainly can contemplate the ideas of God; but the true manifestations of reality — expressed as health, sinlessness, joy, peace, etc. — can only be brought forth by the divine Mind and its ideas. "God is the power in the Messianic work" (S&H 27:8), working through the Mind of Christ not through the mentalities of mortals. Thus we must distinguish between, on one hand, the mental healing based on occultism, hypnotism, blind belief, etc. and, on the other, the spiritual healing which Jesus practised, based on the Science of spiritual ideas and their divinely empowered effectiveness.

Because mental methods are dependent on human thinking, while spiritual methods are dependent only on God, divine Principle, the Science of Spirit is and must always be superior to every mental practice. Exodus illustrates this by Aaron's rod swallowing up the rods of the magicians (verse 12). Moses understood God as the "I Am that I Am".

For him, God was not an object of human belief, imagination or conjecture. God is the "I Am that I Am"—that which is, regardless of whether people know God or not. Human thinking cannot in any way change or affect God, for spiritual consciousness swallows up mentality, mortal consciousness. "Aaron's rod" swallowed up the rods of magic, the mental standard of occultism, mysticism, hypnotism, mesmerism and spiritualism. Spirituality swallows up every phase of mentality.

This absolute power of the spiritual to supersede all mentality is a tremendous comfort and assurance to us, for the mental alone is 'hell let loose'. To remain on a mental plane not governed by spirituality is dangerous. Yet today our age turns more and more to the mental as it develops methods by which more and more phenomena can be traced back to specific underlying mental causes. This mentalistic analysis is often conducted with amazing precision. If rightly viewed, this research could mark the first step of resolving things into thoughts. Nonetheless a second step is always missing with these mental methods, namely, the step of exchanging false thinking for spiritual ideas. Because the 'magic of the modern age' does not take this second step to the truly spiritual, it degenerates into using mortally *mental* means of healing, driving out the lesser error with a greater error. The devil (the specific manifestation of evil) is driven out with Beelzebub (the root of all evil). In this way, mental methods seize mainly on the means of the first degree (unreality) and only now and then use the means of the second degree (moral and transitional qualities). By contrast, the Science of the Bible shows again and again that the remedy for all disharmonies of human existence lies exclusively in spiritual ideas, in the plane of the third degree of the "Scientific Translation of Mortal Mind", reality and understanding (see S&H 116:1). Accordingly Jesus proved that a spiritual understanding removes every opposition of a false mentality. Spiritual ideas are not touched by mental conditions or mortal resistance. Because ideas partake of one divine Principle through its system of ideas, they are unchangeable and prove themselves with spiritual power and authority against all error. How is this symbolized in the Bible?

#### **The seven plagues: the annihilation of error**

Spiritually explained, Moses demonstrated the complete annihilation of error through only *seven* plagues, not ten. This may lead to criticism,



for Bible commentaries are not united on this question. The prevailing opinion is that there were seven plagues, although ten plagues are also sometimes mentioned. Why is there this discrepancy? One must realize that the Bible was not written by *one* author but draws its material from various documents and from different historical periods. For example, biblical scholars generally categorize these periods into four styles of writing: the Jehovistic writing, the Elohist writing, the Deuteronomic and the Priestly writing. In uniting all these writings, the compilers of the Bible tried to preserve traditional symbols. As a result, one often finds that a single occurrence is explained through different sets of symbols. In the case of the plagues, one sees unmistakably that in three instances, one basic teaching is illustrated through two different symbols — symbols which nonetheless mean the same thing. Thus, while the Bible describes ten different modes of destruction, both Psalms and Revelation speak of *seven* plagues. How then can we deal with this discrepancy?

The plagues in Egypt cannot be interpreted literally. Such an interpretation would have no practical or lasting value. Rather these plagues show how an understanding of God as Mind, Spirit, Soul, Principle, Life, Truth and Love destroys the beliefs of mortal mind. The Israelites had accepted the numerous gods of Egypt. Likewise today, pantheism and polytheism flourish and thrive, even if these beliefs are not recognized or named as such. These root misconceptions can only be rooted out through a better understanding of spiritual reality. In the Bible, this eradicating process is represented by “plagues”. The seven plagues symbolize the determination and certainty with which divine ideas destroy the falsehoods of mortal mind. “Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth.” (S&H 223:28)

Again and again, the resistance to Truth in us (the Pharaoh) says: “I know not the Lord”; he “will not let the people go.” Although we would like to have harmony and peace, we shrink back from handling error in ourselves and in the world, even though this is the only price of true peace. Nonetheless, despite our own resistance to this divine demand, we discover in our own lives that we cannot experience harmony without first handling mortal mind, error. Mary Baker Eddy writes: “It is scientific to abide in conscious harmony, in health-giving, deathless Truth and

Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error.” (Ret. 64:24) As in the familiar saying, ‘a good offence is the best defence, we must take the offensive against error. If we allow the embers of error to smoulder, we never know when a puff of wind will kindle them into an all-consuming fire. By contrast, if we keep alive in us a consciousness constantly filled with ideas of Spirit, no false influences can enter our consciousness. The floods of Truth wash error away. Moreover, if we remember that the ideas of Truth are self-applied (Mind), spiritually unfolded (Spirit), divinely determined (Soul), system-proven (Principle), self-perpetuated (Life), self-affirmed (Truth) and divinely completed (Love), we recognize that we live in a harmonious realm of ideas which always serves and protects us. Then Aaron’s rod swallows up the rods of the magicians.

**The first plague: Mind annihilating mortal mind (Ex. 7:14-25)**

“Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.” (Ex. 7:17-18) In Egypt, the Nile was worshipped as the creative force, for without the waters of the Nile nothing grew. In general, river symbolizes channels of thought. The water of the river was changed into blood. In this context, blood symbolizes mortality. If we put all these symbols together in this context, we see that the transformation of the Nile waters into blood shows that the material stream of thought is not truly creative but mortal. Divine Mind alone is the creator. Everything which bases itself on something other than the divine Mind as a creator is mortal and transitory. Thus the first plague illustrates that divine Mind destroys its opposite, mortal mind, and that mortal mind contains in itself the elements of its own self-destruction. Again the self-destruction of error indicates, not that error has power, but that Truth is at work.

“And the magicians of Egypt did so with their enchantments: and Pharaoh’s heart was hardened, neither did he hearken unto them” (verse 22). Not surprisingly hypnotism, occultism, psychology and mesmerism also show that mortal mind both works and can be used destructively.

### **The second plague: Spirit annihilating materiality (Ex. 8:1-15)**

“And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly” (verses 2,3). In Egypt frogs were a symbol of fruitfulness, since frogs increase their numbers very rapidly. Further they symbolize rapid, material development, for the Bible also speaks of “unclean spirits like frogs” (Rev. 16:13). Spirit is purity, showing that the divine Mind is the Only, and destroys the impurity of trying to mingle Mind with mortal mind, ideas with illusions. Nonetheless we face the belief that unfoldment and fruitfulness come from mortal mind and its material channel of thought — that progress results from human thinking and intellectual knowledge. This impure material belief brings uncontrolled, wild growth — nothing of lasting value. As the Bible shows with the frogs, they “shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.” (verses 3,4) We become permeated with the stench of our own material beliefs as we have to live with their false fruits. Thus the false concept of unfoldment and fruitfulness is exposed; Spirit alone brings unfoldment, and this unfoldment is not based on mortal mind (the river) but on divine Mind. Impurity and disorder bring forth no lasting or worthwhile fruits.

“And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments” (Ex. 8:6-7). As with the first plague, mortal mind claims to match the work of God; in this case, mortal mind claims to have the ability to change matter and material manifestations. This also is not surprising, for matter is nothing but the subjective state of mortal mind. While the first plague left Pharaoh undeterred in his determination to ignore Moses, Pharaoh now said to him: “Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” (verse 8) Pharaoh began to surrender his resistance. Accordingly Moses drove the frogs back into the river: he traced matter back to mortal mind as the root-error behind all material manifestations. Thus the second plague shows that Spirit destroys beliefs in material substance, material fruitfulness and material unfoldment.

**The third plague: Soul annihilating sin (Ex. 8:16-32)**

The third plague is explained through two symbols: lice and flies. "Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." (verse 17) In the original text, lice and flies are spoken of together and count as one plague. What do they symbolize? Beelzebub was the god of the flies, the god of sin, the prince of demons. Thus lice and flies illustrate the irritation and pestilence attending sinning, satanic thought. The biting flies came from the dust; in other words, Aaron showed that sin comes from and consists of illusions. Sin is never personal; it is merely a belief that there can be something besides God.

"And the magicians did so with their enchantments to bring forth lice, but they could not" (verse 18). The magicians could not duplicate the third plague; the identity of Soul cannot be counterfeited. Soul explains that every idea is identified with God and that man must identify himself with these ideas. Mortal mind cannot achieve such an identification, for an illusion cannot identify itself with God. Sin suggests to us that we identify ourselves with false beliefs — with sickness, punishment, damnation, etc.; this is old theology. Mental practitioners certainly can produce exhibitions and unusual phenomena through changing the subjective states of mortal mind. But they can neither change the identity of a spiritual idea nor effect spiritualization.

In the first plague, Aaron's rod changed the water into blood, showing that so-called mortal mind brings ruin. The magicians did likewise: they stood — and still stand today — at the point of believing that the so-called forces of nature can act destructively. But while Aaron exposed these beliefs as illusion, the magicians believed in their reality.

In the second plague, Aaron's rod uncovered the illusion that mortal mind bears fruit and brings unfoldment. The magicians also brought forth this phenomenon; but again they did it, not to uncover the falseness of this belief, but to try to prove its reality. Therefore only Moses was able to destroy the frogs; the magicians were not capable of doing this — of proving error's unreality.

With the third plague, Aaron's rod showed that sin springs from illusion. The magicians could not duplicate this, for they believed and still believe today that sin is a reality and does not originate from noth-

ingness (dust). The moment Aaron's rod uncovered the true nature of sin, the malpractice and imitation of the magicians were exposed according to their false basis and could accomplish nothing more.

"Then the magicians said unto Pharaoh, This is the finger of God" (verse 19). When the magicians realized that something higher was at work which superseded mentality, they began to capitulate. Soul protects us from magic of every kind, from malpractice and deception, for malpractice consists in identifying ourselves or others with illusions instead of with ideas, obscuring man's true, spiritual identity.

The third plague is illustrated not only through the plague of the lice but also through that of the biting flies. Two symbols here express the same lesson. "Behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are." (verse 21)

The children of Israel had been subject to the first and second plagues. As long as we do not understand Soul and do not identify ourselves with the ideas of God, we are subject to the beliefs of sickness, accident, hatred, crises, etc. Only Soul-sense, Soul-identity establishes man's immunity from all phases of error. "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there . . . And I will put a division between my people and thy people" (verses 22,23). Soul frees us from malpractice, showing us that we can only suffer from our own malpractice. It is nothing more than our own failure to regard ourselves as a "representative of Soul" that brings suffering, for all too often we identify ourselves with negative values.

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land." (verse 25) Pharaoh yielded further but not completely; he did not want to let the people go into the wilderness. "And Moses said, It is not meet so to do" (verse 26). Moses made no concessions to error; he would not haggle or bargain with mortal mind. Because Soul is definite, it is useless to allow compromises with error. "And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one." (verse 31) As soon as we identify ourselves with God, the certainty of Soul does away with all sin (flies). The belief that we could be a sinner falls, for we realize that, since Soul

is sinless, man as the representative of Soul cannot sin. A spiritual idea can never lapse into sin — into deviation from the divine nature. Thus the destruction of sin is something positive. "The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them." (S&H 91:13)

#### **The fourth plague: Principle annihilating personal sense (Ex. 9:1-12)**

The fourth plague is again explained through two symbols: murrain and boils. "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain." (Ex. 9:3) "The hand of the Lord" refers to spiritual power, to Principle. The Egyptians worshipped animals because they believed that God and his government lived in man and in animals — in living creatures: biological systems were taken as the governing principle. In contrast to this, Moses wanted to show the Israelites that divine Principle does not reside in men or animals and takes no consideration of persons, personal opinions or man-made theories.

"And the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel . . . and all the cattle of Egypt died: but of the cattle of the children of Israel died not one." (verses 4,6) Then God said to Moses: "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast" (verses 8,9). Personal sense is morbid; there is nothing divine inherent in it. If we could rid ourselves of personal sense, we would be rid of the greatest part of our troubles. Personal sense always makes us feel attacked, sickened, disheartened, discouraged, too little respected, persecuted, set back: the list goes on and on, for the personal I suffers constantly. "And it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." (verses 10, 11) Personal sense cannot stand before divine Principle. The divine Principle is not found 'in' man or 'in' the idea; quite the reverse, the idea is always contained in Principle. To believe otherwise and look to persons for the operation

or proof of Principle is personal sense, and personal sense is like a pestilence (murrain). All man-made theories and all personal opinions are subject to and coloured by this evil.

**The fifth plague: Life annihilating the belief of life in matter (Ex. 9: 13-35)**

The fifth plague is illustrated through hail. Hail falls with an irresistible power of destruction. Life, however, is preserving. The Egyptian goddess Isis was the goddess of hail, of organic life and of increase. Yet Life is not organic; Life is spiritual — from Spirit, in Spirit and of Spirit. Accordingly spiritual Life is the remedy for so-called organic life — for the belief that life could be material and mortal. What is the result of the material concept of life? The belief that life is material and dependent on matter leads to the further belief that age and death are inevitable and inescapable. This belief acts as irresistibly as the hail, for as we see, the world is dominated by the view that death and age are irresistible. Yet despite these misconceptions, Life is eternal, having neither beginning nor end. To offset the belief in death, we do well to correct the belief in birth — the belief of being born into matter. If one believes in material birth, one cannot help but also believe in age and death. Yet this is not the true concept of Life or Life's idea. Since Life is eternal, Life's idea is without beginning and without end; it is and must be as eternal as God.

“Behold . . . I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.” (verses 18,19) Everything which is not tended and sheltered within our consciousness — which “shall not be brought home” — is lost to us, “dies”. Ignorance of error does not protect us from error. Only divine consciousness protects and preserves. “He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses” (verse 20). Resistance to God's commands yielded further, for some of Pharaoh's servants obeyed Moses and Aaron. “And the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt . . . Only in the land of Goshen,

where the children of Israel were, was there no hail.” (verses 23, 24, 26) From the third plague onward — i.e. from Soul’s destruction of sin through right identification — the children of Israel were inviolable, untouched by all the plagues of error’s self-destruction. Life shows that the belief of life in matter means death. Life in and of Spirit alone is Life and never dies. When this fact was demonstrated, Moses let the hail stop. Life forever indestructible itself, destroys the belief in organic life and death.

**The sixth plague: Truth annihilating the belief of mortal consciousness  
(Ex. 10:1-29)**

Like the third and fourth plagues, the sixth plague is again explained through two symbols: locusts and darkness. Whereas, at first glance, locusts and darkness seem to have nothing in common, a more careful consideration shows that they illustrate a common theme. For example, Egypt’s locusts were blind; they saw nothing, as in a darkness; also they were voracious, all-consuming. They flew together like a cloud in such great numbers that, even in a cloudless sky, the sun was darkened. By contrast, Truth brings revelation and shows everything in the divine light.

“Behold to morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians” (Ex. 10:4,5,6). Similarly the all-consuming blindness of human thinking claims to fill the entire individual and collective consciousness, robbing man of divine consciousness. “And Pharaoh’s servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?” (verse 7) The resistance of error was yielding further, for the power of Truth to precipitate error’s self-destruction was being recognized. Then Pharaoh said to Moses: “Go now ye that are men, and serve the Lord” (verse 11). He was finally willing to allow the men to go into the wilderness, only this time, the women, children and animals were to remain behind. But again Moses would not agree to error’s conditions and false terms.



He stretched out his hand and the locusts came over all Egypt; "they covered the face of the whole earth, so that the land was darkened" (verse 15). If we allow false thoughts or blind beliefs to work in our consciousness, our vision is darkened. There is only one way out: to keep the consciousness of Truth's ever-affirming power and potency awake in us. Truth illumines dark, erring, mortal consciousness by obliterating the errors that produce the darkness. "And the Lord turned a . . . wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt." (verse 19)

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days . . . but all the children of Israel had light in their dwellings." (verses 22,23) As the "representative of Soul", we always can have a clear consciousness ("light") — a consciousness filled with ideas, not illusions. "And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." (verse 24) Pharaoh was prepared to make further concessions; Moses, however, was not. Truth does not argue with error: Truth destroys error. "And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more." (verses 28,29)

Truth destroys the belief that a mortal, all-consuming consciousness can either destroy or obscure divine consciousness, for Truth destroys the root-belief that there could be mortal consciousness.

### **The seventh plague: Love brings the total annihilation of error (Ex. 11:1-12:32)**

Love is salvation and completion. In the seventh plague, the promise to the children of Israel is fulfilled: they move out of Egypt in full accord with Pharaoh. Before Love, error capitulates completely.

## THE EXODUS

(Lecture May 14th, 1950)

### **Summary of the first six plagues**

Through the plagues, Moses showed how a spiritual understanding of God as Mind, Spirit, Soul, Principle, Life, Truth and Love dissolves the beliefs of mortal mind into their native nothingness. This dissolution of error occurs by the same spiritual order of the synonymous terms for God that Mary Baker Eddy gives in the definition of God — the Word order — showing how an ordered statement of the divine nature precipitates the systematic self-destruction of every belief and misconception about God. How?

*The first plague:* Moses illustrated how the divine Mind destroys the beliefs of mortal mind by changing water into blood. The river symbolizes the elements of mind, expressed in a stream of thought. In Egypt, because nothing could grow without the water of the Nile, the Nile and its waters were worshipped as a creative power. Among other things, blood is a symbol for death and mortality. Thus altogether the transformation of water into blood taught that the human mind has no inherent or genuinely creative ability; quite the contrary, the human mind is mortal, destructive and leads to ruin. Accordingly the understanding of divine Mind destroys the belief that mortal mind can act creatively. The divine Mind is the sole creative intelligence of all.

*The second plague:* Out of the river (the stream of thought) — out of material thinking — came frogs which covered the whole land. In Egypt and in the Bible, frogs were a symbol for impurity, false fruitfulness and material evolution. Similarly human belief takes the standpoint that so-called material intelligence can bear fruit and bring progress. By contrast, Spirit shows that only spirituality brings forth spiritual unfoldment, real fruits and true substance. When this was in a certain measure seen, Moses had the frogs driven back into the river. Spirit purifies all impurity and

rejects everything unlike God. Thus Spirit destroys every so-called development and unfoldment of mortal mind, cleansing us of the belief that real and intelligent development can come from or reside in matter. Because Spirit alone comprises indestructible substance, only Spirit brings forth lasting fruits and true unfoldment.

*The third plague:* Soul is sinless. However, mortal belief claims that sin and material sense are real. Beelzebub, the prince of demons, the god of sin, is also the god of flies and lice; he illustrates the irritating and plaguing aspect of sinful thought. To offset this counterfeit sense about Soul, Moses revealed that sin (biting insects) comes from nothingness (dust) and consequently has no reality. With this understanding, Moses removed the plague of pests, so that not one was left. Sin is ignorance of the divine Principle; it has no foundation. Thus with definiteness, firmness and certainty, Soul destroys the belief that sin is real and that it can inflict suffering on man.

*The fourth plague:* Principle is impersonal. This scientific fact destroys the beliefs of personal sense along with the conception that Principle resides or is found in man. Because mortals believe that Principle is contained in themselves, they expect everything to happen as *they* want or as *they* consider to be right and just. Similarly the Egyptians believed that, because animals and men express a certain measure of life and intelligence, gods must reside in them and respond to their will. By contrast, Moses showed that animals and men are subject to pestilence (evil) so long as a pantheistic conception of deity prevails. The understanding of divine Principle, reflected by the true man, destroys every phase of personal sense, regardless of persons, human theories or material organizations.

*The fifth plague:* Life is the eternal, indestructible is-ness of being. With the fifth plague, Moses showed that this divine Life abolishes the belief that death and so-called destructive powers are irrepressible and irresistible. Today humans strongly believe that certain sicknesses, age and death are unavoidable. Moses symbolized the utter destructiveness of this belief with the hail, which destroyed everything it touched. Yet Moses not only uncovered the destructiveness of this error but also annihilated it; he stopped the thunder and hail. A spiritual understanding

of Life, God, rejects the belief that death, age, sickness and destruction are irresistible, for Life is ever-new and vitalizes all.

*The sixth plague:* Truth expresses itself in divine consciousness, which like a light dispels the darkness of mortal consciousness. Moses illustrated this with the blind locusts which came in thick clouds, darkened the entire land and devoured everything. Even today, this swarm of locusts comes in the form of fear, doubt, envy, revenge, irritability, personal inclinations, etc. and attempts to penetrate human consciousness, consuming everything good in it until it is entirely darkened. This is the destructiveness of mortal consciousness, which Moses not only uncovered but also then annihilated: Moses had the locusts carried away by the east wind (a symbol for the power of Christ) and destroyed. Truth destroys the belief that a mortal, all-consuming and ignorant consciousness can destroy divine consciousness, for Truth destroys mortal consciousness.

**The seventh plague: Love brings the total annihilation of error (Ex.11:1-12:32)**

Love brings completion, expressing this completion through the complete destruction of error as well as the complete affirmation of Truth. Love not only sweeps away everything which is false but also brings to fulfilment everything which is true and good. The second record of creation has already shown how Love brings not only the complete self-destruction of error (Lamech) but also the complete fulfilment of the true creation (Enoch). The seventh plague symbolizes this same process. On one hand, all of Egypt's firstborn were destroyed. At that time, the firstborn meant the fulfilment of a promise or a great wish. On the other hand, the great desire of the Israelites — the desire to move out of Egypt — was fulfilled. The greatest wish of the Egyptians (animal magnetism) was nullified, while the greatest wish of the Israelites (the representatives of Soul) was fulfilled.

“And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts . . . But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.” (Ex. 11:5,7) (In the Bible, horrible and gruesome symbols are often used to explain its teachings. The point is not the offensiveness of the symbol but the importance of the

teaching.) What does this symbol of the killing of the firstborn show? All the false wishes which we carry within ourselves are destroyed by divine Love, for Love wants us to be cleansed. "That which we desire and for which we ask, it is not always best for us to receive. In this case infinite Love will not grant the request." (S&H 10:28) Our human concept of Love is very limited. For example, we believe that God is Love only when our human and personal desires, hopes and longings are fulfilled. Yet this is a personal concept of Love. Our concept of God and right is not divine, absolute or wholly scientific. Indeed, "evil is sometimes a man's highest conception of right, until his grasp on good grows stronger." (S&H 327:9) What we may regard as a legitimate desire often turns out to be a human and not a divine intention. "In this case infinite Love will not grant the request." Divine Love fulfils only that which is of the nature of God, for in reality, this is already fulfilled. This is why it is so necessary to have a standard to distinguish between what is good and what is evil — what comes from ideas and what comes from illusions. Are our desires, aims and motives moulded by ideas or by illusions? This distinction is crucial, for only desires based on ideas find fulfilment. If we know the standard of ideas — the rod which Moses held in his hand — we can always measure our desires by testing whether or not they are aligned to ideas. In this way, we can determine for ourselves whether or not they can and will be fulfilled divinely.

Mary Baker Eddy writes: "The claims of evil become both less and more in Christian Science, than in human philosophies or creeds . . .". When we begin to understand the teaching of Christian Science, more and more phases of error come to the surface. We find that what we deem to be good may only be *our* human concept of good. Viewed in the divine light, our concept of good may not be good at all. Mary Baker Eddy continues to explain in the above sentence that the claims of evil become *more*, "... because the evil that is hidden by dogma and human reason is uncovered by Science . . .". Specific truths uncover specific counterfeit beliefs, specific errors. The better we understand divine Truth and the more precisely we grasp the ideas of God, the more evil is uncovered in all its manifestations. However the claims of error also become "... *less*, because evil, being thus uncovered, is found out, and exposure is nine points of destruction" (No. 24:15). Once one has uncovered a mistake, only a small step remains for its removal.

Moses showed with the seventh plague what spiritual attitude is necessary so that on one hand the spiritual idea, the “firstborn” of the Israelites, is not and never can be destroyed, while on the other hand mortal sense, the firstborn of the Egyptians, is totally obliterated. With the symbol of the Passover, Moses used the Word order — the order of Mind, Spirit, Soul, Principle, Life, Truth and Love — to show a step by step redemption. How?

*Mind:* In the Bible, the idea of Love is often symbolized by a lamb. “This month shall be unto you the beginning of months” — Mind is the first. “In the tenth day of this month they shall take to them every man a lamb” (Ex. 12:2,3). If we want to work out our salvation, we should begin by considering ourselves an idea of divine Mind: “they shall take to them every man a lamb”.

*Spirit:* “Your lamb shall be without blemish” (verse 5). Spirit is purity, “without blemish”, wholly unmixed with material conceptions. Moses was giving instructions to keep the idea of Love (the lamb) pure. A mixing of ideas with illusions means impurity.

*Soul:* Soul is divine identity and under all circumstances identifies all ideas. “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” (verse 7) The door is the entrance to consciousness (house). Moses was giving instructions to clearly identify the door: not all thoughts should be free to flow into our consciousness. We must first investigate whether thoughts are aligned with illusions or with ideas. Whereas we should always be open to the influx of ideas, destructive thoughts must be granted no admittance; they must pass by (passover) and never enter our consciousness.

*Principle:* “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s passover.” (verse 11) Principle is always working and always ready to work, for Principle is the everlasting working of the system of divine ideas. Moses demonstrated this ever-readiness of Principle with his complete willingness to respond at once to Principle’s commands. Principle demonstrates itself. Thus a spiritual idea is never *our* idea but always an idea of Principle — an idea which is demonstrated, applied, directed and

perpetuated by Principle through its scientific system of spiritual ideas.

*Life:* "Seven days shall ye eat unleavened bread" (verse 15). Unleavened bread is not savoury; to eat it signifies sacrifice. Through sacrifice the Israelites believed that they could preserve their lives. Only with Jesus did the concept of grace replace the concept of sacrifice. Divine Life demands that the mortal, material, corporeal and organic concept of life be laid down (sacrificed). In the symbol of the Passover, this laying down of the mortal is represented by the symbol of unleavened bread.

*Truth:* Up to this point, the Bible has explained the instructions that the Lord gave to Moses and Aaron. With the tone of Truth, these instructions had to be executed — realized into fact. Truth is affirming, confirming and asserting. Thus Moses summoned the elders of Israel to carry out the revealed instructions. "Draw out and take you a lamb . . . and kill the passover . . . and strike the lintel and the two side posts with the blood . . . and none of you shall go out at the door of his house . . . For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you . . . And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they." (verses 21,22,23,28) Truth affirms all that Mind, Spirit, Soul, Principle and Life declare, establishing their ideas in consciousness. Thus Truth has effective power, showing the potency of the divine nature to work and effect its purpose.

*Love:* "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt . . . And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said . . . and be gone; and bless me also." (verses 29-32) Before divine Love, Pharaoh capitulated. He let the people go unconditionally. Love is complete deliverance and fulfilment. Love resolves error so completely that Pharaoh even requested to Moses: "and bless me also". Mary Baker Eddy expressed this metaphysical fact: "Evil, though combined in formidable conspiracy, is made to glorify God."

(’02. 1:10) Evil must never be regarded as a reality or formidable opponent. Evil is a mere belief that there could be something besides God. Considered from the divine standpoint, there is no duality of good *and* evil, only the affirmation of everything true and the negation of everything false.

### Error yields its claims

With these seven plagues, we see that the resistance of mortal mind cannot be broken with the first stroke. Rather a comprehensive understanding of Truth — an understanding of Mind, Spirit, Soul, Principle, Life, Truth and Love — is necessary to annihilate the claims of error. Only such an understanding is able to bring the nothingness of every disharmony to light. Step by step, error is exposed as error. “Human resistance to divine Science weakens in proportion as mortals give up error for Truth and the understanding of being supersedes mere belief.” (S&H 329:32)

Thus, through the plagues, error was forced step by step to give up its claims. How? In the *first* plague, it seemed as if error could not be destroyed at all. “And Pharaoh’s heart was hardened, neither did he hearken unto them; as the Lord had said.” (Ex. 7:22) Nonetheless error had to yield. During the *second* plague, Pharaoh turned to Moses and said: “Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” (Ex. 8:8) Already Pharaoh was forced to turn to Moses for help and so was prepared to make concessions. By the *third* plague, error was robbed of its essential support; the magicians of Egypt could no longer imitate the miracles with their conjuring but rather said: “This is the finger of God”. Evil and sin were exposed as illusions. Furthermore, from the third plague on, the Israelites were not touched by the plagues. Soul is untouched by sin. In the *fourth* plague, even the magicians, like the rest of the Egyptians, were subject to the plagues. Because all theories of occultism, spiritualism, mesmerism, psychoanalysis, etc. base themselves on mentality instead of on spirituality, they cannot stand before divine Principle. In the *fifth* plague, error’s resistance was broken still further: some of Pharaoh’s subjects obeyed the instructions of Moses and fled with their servants and cattle into the houses. When the hail came, they were spared. In the *sixth* plague, the servants of Pharaoh said: “Let



the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" Finally, in the *seventh* plague, Pharaoh capitulated completely: he said: "Rise up, and get you forth from among my people . . . be gone; and bless me also."

To the degree that we begin to understand the divine nature as Mind, then as Spirit and so with all the synonyms for God, to that degree error surrenders its resistance. Error is not something self-existent but merely a misunderstanding of Truth. Its supposed obstinacy yields as our understanding of Truth increases.

### **Spirituality versus mentality**

The great difference between spirituality and mentality is illustrated by the difference between Moses' and Aaron's rod on one side and the magicians' rods on the other. Whereas Moses and Aaron based their metaphysical activity on the standard of ideas, the magicians attempted to construct their life and world-view on the basis of human thinking and mentality. How was this false basis of mentality exposed and overthrown?

In the *first* plague it was said: "the magicians of Egypt did so with their enchantments". They believed that there was an immaterial force. For Moses and Aaron, this force was spiritual, whereas for the magicians, this force was mental, defined by the theories of occultism, hypnotism, mysticism and spiritualism. In the *second* plague it was again said: "And the magicians did so with their enchantments". They too realized that material conditions are only the effect of mortal mind. Similarly the magicians of the modern age believe that mortal mind and its manifestations (matter) are one. Moses, however, went further: he understood that all is Spirit and that matter, no less than mortal mind, is unreal, for both present an unreal picture of true, real being. In the *third* plague, the magicians attempted to imitate Aaron, "but they could not". Why? It is impossible for mortal mind and its manifestations to be identified with God. Since Soul represents the divine identity and knows only ideas as the identities of being, only ideas can be identified with God. To try to identify God with human thinking leads to sin and malpractice, for God would become responsible for all disharmony; God would become the creator of the streetcar and the atom bomb. When the magicians could not imitate the third miracle which Aaron and Moses performed, they said: "This is the finger of God". Soul frees us from malpractice. Soul is the

divine Ego, the "I Am that I Am". Soul identifies itself only with ideas of God. In the *fourth* plague, the magicians' secret servitude to error was exposed, for, just like all the other Egyptians, the magicians were subject to the plagues of error's complete self-destruction in the fifth, sixth and seventh plagues. All who rely only on mental theories — on that which has no divine Principle — find no protection from error.

### **The prerequisites for the exodus**

This second book of the Bible is appropriately called 'Exodus', meaning 'departure'. It describes man's departure from sickness, fear, distress, etc. by showing the spiritual and scientific foundations that enable man to *deliver* himself from the fetters of mortal beliefs.

In this process, we must first ask: What goal do we want to attain? The divine ideal including all ideas is the most perfect goal. Love (expressed by spiritual womanhood) bestows the clearest idea of the ideal of spiritual reality. Thus if we consider an idea in the light of the seven synonyms for God, the idea crystallizes for us, revealing its perfect form. This process of seeing the perfect reflection of an idea is illustrated through the birth of Moses. How? The Bible shows that: first, an idea is always creative and constructive (Mind: at the command of God, the midwives let the babies live); second, an idea is substantial, separated from all error and therefore pure (Spirit: Moses' mother laid him in an ark); third, an idea is definite and cannot help but fulfil its destiny (Soul: Moses' sister led Moses to his destiny); fourth, an idea is always one with its creative Principle (Principle: Moses is brought back to his mother); fifth, an idea is forever sustained and preserved (Life: his mother suckled Moses); sixth, an idea is affirmative, effective and inherits the rights of true manhood (Truth: Moses himself is recognized as the son of Pharaoh's daughter); and seventh, an idea is welcomed universally (Love: Moses is taken in by the seven daughters of Jethro).

When the true concept of an idea has been clarified (right analysis), a further step is still necessary. We must see why the false condition from which we want to deliver ourselves possesses no reality: the error must be refuted (right uncovering). We can only do this as we handle the claims of error from the standpoint of the seven synonyms for God and thus see the unreality of mortal beliefs. This is precisely what Moses did.

First with Mind, Moses showed through the symbol of the rod be-

coming a serpent that the testimony of the physical senses — upon which we falsely base ourselves — is wholly based on mortal mind. He then refuted the belief that this mortal mind is powerful and dangerous by seizing the serpent by the tail. This recognition of the powerlessness of mortal mind and its false testimony became a rod for him.

Second with Spirit, Moses showed, through the symbol of putting his hand into his bosom so that it became leprous and by the same process making it clean again, that material manifestations are the result of mortal mind — the result of that which one carries in one's 'bosom' (one's mind). In this way, he refuted the belief that matter is real and exists independently of mortal mind.

Third with Soul, Moses saw how Soul refutes the doubting sense through the certainty of Soul. The doubt that Moses expressed during the first and second sign was removed the moment spiritual sense and spiritual understanding impressed on him the certainty of spiritual facts.

Fourth with Principle, the belief that Moses could not fulfil his task was refuted by the recognition that Principle alone — not personal sense or personal abilities — brings proof.

Fifth with Life, Moses saw how Life refutes the conception that something can exist which is opposed to God. "For all the men are dead which sought thy life." Mortal mind has no self-existence, no being; it is always dead.

Sixth with Truth, Moses refuted the belief that the Israelites were servants of Pharaoh. He taught that Israel (the representatives of Soul) is the firstborn son, the full heir of God and free to claim every quality of divine consciousness.

And finally with Love, the people believed Moses, worshipped him and bowed before him. Every resistance bows before Love. Love finds universal acceptance, not rejection.

After Moses uncovered the falsity of mortal mind's arguments, he went on to show how God destroys everything evil — everything unlike God. This annihilation of evil was illustrated with the seven plagues, showing that: divine Mind destroys mortal mind; Spirit destroys the belief that matter is substance, can develop or bring fruit; Soul destroys sin and malpractice; Principle destroys personal sense, personal theories and views of pantheism; Life abolishes death; Truth extinguishes mortal consciousness; and Love cleanses all false wishes and brings deliverance from error and its wake of self-destruction (plagues).

### The exodus

In this way, Moses showed how, from the standpoint of *Mind*, the true concept of an idea can be clarified in the light of the seven synonyms for God (analyzing); how, from the standpoint of *Spirit*, illusions can be recognized in their nothingness through understanding the seven synonyms for God (uncovering); and further how, from the standpoint of *Soul*, evil can be annihilated through the spiritual understanding of the seven synonyms for God (annihilation). As a result, each of these stages of analysis, uncovering and annihilation reveals how divine *Principle demonstrates* itself as Mind, Spirit, Soul, Principle, Life, Truth and Love. Whereas Mind, Spirit and Soul present the nature of God, Principle demonstrates this divine nature as Life, Truth and Love. This demonstration of Principle was illustrated through seven *proofs*, symbolized by the exodus of the Israelites out of Egypt.

### The leading out of Egypt (Mind)

“And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.” (Ex. 12:51) “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Ex. 13:21). Divine Mind directs and guides. Mind inspires us with light, with new ideas. The intelligence of divine Mind illumines the way. “He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” (verse 22) Yet Pharaoh pursued them. The people murmured and said to Moses: “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?” (Ex. 14:11) Divine Mind always issues the command to lead us out of mortal mind, in spite of the human mind’s doubt, fear and resistance.

### The Israelites are kept separate from the Egyptians (Spirit)

“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.” (verse 13) “Stand still”: the second day of creation says “Let there be a firmament”. Spirit demands a firm standpoint, a firm attitude, for Spirit separates the true from the false and allows no compromises with error.

"The Lord shall fight for you, and ye shall hold your peace." (verse 14) Spirit always leads the struggle with the flesh: Spirit 'fights the good fight'. Jacob was a fighter, a wrestler. Yet in Peniel he was forced to go beyond this metaphysical struggle; he understood that he must let God, Spirit, do the fighting; then he became Israel — fighter with God. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel" (verses 19,20). The directing and guiding intelligence of divine Mind (pillar of cloud and fire) draws a sharp separation (Spirit) between ideas and illusions (Israelites and Egyptians). "And it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." (verse 20) The separation was so complete that even the possibility of mingling was excluded.

### **The dry land (Soul)**

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." (verse 21) In the third day of creation, the dry land appeared, symbolizing the certainty and identity of the spiritual idea. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (verse 22) From the standpoint of the spiritual, Soul endows every idea with certainty; yet from the standpoint of human belief, Soul destroys all that is sinful: "And Moses stretched forth his hand over the sea . . . And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." (verses 27,28) What was heaven for the Israelites became hell for the Egyptians. Soul has two functions: Soul burns the tares and gathers the wheat into the barns.

### **The tree (Principle)**

"So Moses brought Israel from the Red sea . . . and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Ex. 15:22,23). As long as we do not understand divine Principle and do not

realize that only the activity of Principle is effective, the experiences brought to us by Principle's impelling power seem to be bitter. "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet" (verses 24,25). "The tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death." (S&H 406:4)

Considered from the standpoint of Principle, the bitter experiences in 'Egypt' become sweet, for we realize that behind these experiences lies the redeeming power of God at work. Only to personal sense do experiences seem bitter. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (verses 25,26) If we place ourselves under the imperative, governing Principle, not only are we spared most bitter experiences, but also whatever bitter experiences we do face are made sweet.

### **The manna (Life)**

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full" (Ex. 16:2,3). Bread is a symbol for Life. The Israelites murmured because they were being led away from a material sense of life. The fifth declaration of the Lord's Prayer is: "Give us this day our daily bread; Give us grace for today; feed the famished affections" (S&H 17:4). "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day" (verse 4). The inspiration of Life must be new every day, even every moment. The fullness of Life comes to man like the rain, with abundance and life-giving inspiration. "And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to

another, It is manna: for they wist not what it was.” (verses 13-15) At that point, they had no full understanding — only a belief in the fullness of Life: “for they wist not what it was.” “And Moses said unto them, This is the bread which the Lord hath given you to eat . . . And Moses said, Let no man leave of it till the morning.” (verses 15,19) We cannot accumulate or hoard the newness and vitality of Life — that which eternally pours forth from a boundless source — in order to live upon it later, or it begins to stink. We cannot restrict Life to feeding our narrow human conceptions. “Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank” (verse 20). If we are content with our understanding of yesterday, it loses the lovely scent of newness and vitality. Soon it seems trite and colourless to us. Life teaches that every day new inspiration, new understanding, new vistas — the complete newness of Life — are at our disposal. The Israelites only *believed* in the preserving power of Life. By contrast, Jesus taught the Life which is Truth and therefore could say: “Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever” (John 6:49,51).

### **The rock (Truth)**

“And there was no water for the people to drink . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” (Ex. 17:1,3) Always when something seems to be lacking for a demonstration, we “murmur”; yet this sense of lack is really the spiritual drive for perfection being expressed in our life. We are always being compelled to go on and on under the Christ’s impulsion. “And Moses cried unto the Lord . . . And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.” (verses 4,5) The Christ, Truth, always goes forward. We can never be put in a situation where divine consciousness is not already at work. The rod — the standard of ideas, the standard of true manhood — builds on the rock of Christ. “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock,” — we must stand on Truth; we must assert and affirm the truth — “and there shall

come water out of it, that the people may drink.” (verse 6) Moses went before the murmuring people with the Christ-consciousness and based himself upon the rock of Truth; with the standard of ideas in his hand, he claimed his spiritual manhood. Mary Baker Eddy defines rock as “spiritual foundation; Truth.” (S&H 593:18) “Truth is the rock of ages” (S&H 380:5).

### **Victory over Amalek (Love)**

“Then came Amalek, and fought with Israel . . . And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.” (Ex. 17:8,9) Love is the climax in divine metaphysics — “the top of the hill”. “And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.” (verse 11) As long as the standard of divine ideas stands foremost in our consciousness, we always prevail against error; otherwise error prevails against us. “But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon” (verse 12). The stone is a symbol for the eternal calculus of divine being. Moses rested on this “stone”; he rested in the consciousness that all ideas of the divine universe are in eternal activity and at work for him. In a statement about the seventh day of creation (Love), Mary Baker Eddy writes: “The highest and sweetest rest, even from a human standpoint, is in holy work.” (S&H 519:28) “And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.” (verse 12) Moses declared the metaphysical understanding that all ideas of God support us and our mission. Our hand never becomes heavy, for the ideas of God work for us and uphold us. We rest in the consciousness of all-embracing perfection and completeness. “And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses . . . I will utterly put out the remembrance of Amalek from under heaven.” (verses 13,14) Love knows no enemies: to divine Love, all is Love.



## THE SEVEN ASCENTS (Lecture May 21st, 1950)

### Summary of the main themes in Exodus

Exodus begins with the first great theme: *Mind*. Mind manifests itself in ideas. With the birth of Moses, the Bible illustrates how the true concept of an idea can be clarified by seeing it in the light of the seven synonyms for God. Then the Bible turns to the second main theme: *Spirit*. Spirit separates the false from the true. Accordingly Moses had to refute the contrary arguments which said: "The Lord hath not appeared unto thee." (Ex. 4:1) With his understanding of the seven synonyms for God, Moses proved through the order of spiritual unfoldment the falsehood of mortal beliefs: and "the people believed . . . then they bowed their heads and worshipped." (Ex. 4:31) Then the third great theme: — *Soul* — is explained. Soul abolishes sin and malpractice: Soul annihilates every counterfeit belief about divine being. With the seven plagues, Moses illustrated how an understanding of the seven synonyms for God destroys the illusions of the mortal sense and frees mankind from the plagues and suffering attending error's self-destruction. With the right analysis, uncovering and annihilation of error, the fourth great theme — *Principle* — comes into focus. Principle proves and demonstrates itself. Reflecting Principle, Moses proved the divine Principle and its effectiveness by leading the Israelites out of Egypt, giving them seven proofs of Mind, Spirit, Soul, Principle, Life, Truth and Love.

The last proof of divine Principle which Moses gave reflected the tone of Love. As long as Moses held his hand high, Joshua prevailed against Amalek; when Moses' hands became heavy, Aaron and Hur came and supported them. Even more, they brought a stone (a symbol of the calculus of ideas) upon which Moses could rest; in Love we rest in the consciousness of ideas. In this way, the story shows that Moses could not accomplish the work alone; everyone had to help him with it. Before this point in the exodus from Egypt, Moses stood alone in the demonstration of Principle; the children of Israel contributed nothing to the effort but only

murmured against Moses again and again. By contrast, with the struggle with Amalek, Moses taught the universality of Love. He showed that Principle is Love — is impartial and available to all. He proved that Principle was not only *his* Principle but also the Principle of *all*. He saw himself supported and upheld by all ideas of the universe. He understood that the universe of ideas fights for us (Joshua = saviour) and cares for us. Thus a new development took place in his spiritual understanding. It became clear that divine Principle expresses itself through all ideas and that consequently every person — not just a few — must seek, apply and live an understanding of this Principle. With the understanding of Principle, the Bible introduces the fifth great theme: *Life*. Life expresses the individual demonstration of divine Principle, as in Jesus' statement: "And this is life eternal, that they might know thee the only true God" (John 17:3). From this point onward, the Bible no longer says that the children of Israel murmured, for they had gained the principled attitude that said: "What the Lord has said we will do." With this attitude, they expressed their readiness to individually apply and live Principle (Life).

### **Jethro's visit with Moses**

"And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?" (Ex. 18:13,14) Jethro was asking Moses why he was judging alone: Should Moses as an individual claim an exclusive understanding of divine Principle? Should the children of Israel follow Moses around like sheep, murmuring from time to time when something displeased them? Such a view would contradict the concept of Life and individuality. Each one must demonstrate, apply and live Principle in an individual way. Otherwise Principle is not universal but personal and therefore limited.

"And Moses said unto his father in law, Because the people come unto me to enquire of God . . . And Moses' father in law said unto him, The thing that thou doest is not good." (verses 15,17) Jethro saw that Moses had to rise higher in consciousness. It is not sufficient to understand Principle in order to solve the problems of a murmuring people. True understanding demands that "the people" — each one of us — must be

enlisted to demonstrate Principle individually, neither en masse nor by proxy.

“Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.” (verse 18) As long as we believe that individuals bear the responsibility of demonstrating divine Principle, “this thing is too heavy”. Principle alone demonstrates itself, and it demonstrates itself through *all* ideas. Every idea in the universe expresses the demonstrating power and authority of Principle. Through the omni-active system of Principle, all ideas are active, bear fruit and fulfil their destiny.

“Hearken now unto my voice . . . and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.” (verses 19, 20) Moses’ job was to establish “ordinances and laws” — to interpret, explain and teach Principle. Principle not only interprets itself through its system but also demands that the system of Principle be observed, lived and practised by the people — by every individual. To live according to the system and government of Principle is the way of Life. Thus Jethro explained the connection between Principle and Life.

“Moreover thou shalt provide out of all the people able men . . . and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens . . . If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.” (verses 21, 23) Jethro was teaching Moses that every idea and every person possesses a special individuality and a special value. Every idea fulfils the task that it is uniquely determined and destined to fulfil.

### **The ascents: Life**

Every idea reflects all divine qualities — such as immortality, health, perfection, etc. — each in its individual way. Furthermore these ideas are operative without any human assistance. Thus a universe of active and individual ideas opens up to us, revealing its blessing of grace. The feeling that we have to work and force a demonstration is lost as true Life appears. Because Life is spiritual, Life is above the material and human planes and does not in any way depend on these belief-planes to be and express itself as Life.

The lesson of Life is stated in the fifth day of creation (corresponding to Life as the fifth synonymous term for God in the Word order). "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." (Marginal heading: "Soaring aspirations") (S&H 511:28) The fifth day of creation teaches that man should no longer adjust his thoughts, his activity, indeed his life according to that which is material, corporeal or traditional. Rather should he lift himself above these belief-planes and be directed solely by divine Principle. How? By understanding Mind, Spirit and Soul. True Life — the Life that is God — can never be understood and lived until we have a correct understanding of Mind, Spirit and Soul — that which constitutes the nature of Principle.

The "soaring aspirations" are illustrated at this point in Exodus by Moses' seven ascents — seven times leaving the plane of the murmuring people to ascend the mountain and commune with God. When Moses came down from the mountain and explained Principle to the people, the people accepted the teaching and made it their own. Then they said: "Everything that the Lord has said, we will do"; they no longer murmured.

The seven ascents illustrate the tones of Life as Mind, Life as Spirit, Life as Soul, as Principle, as Life, as Truth and as Love. Then Exodus closes.

### **The first ascent: Mind**

The tone of Life as Mind means that the ideas of Mind must be accepted, practised and lived. Accordingly the first ascent shows that we should accept divine Mind as the only directing and guiding intelligence — as the only intelligence guiding our life. How?

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Ex. 19:3,4) This is a distinctly new view of the exodus process, for previously the symbols showed how the children of Israel had to go through the dry sea and wandered hungering and thirsting in the wilderness. Now the Bible says that they were lifted out of Egypt on "eagles' wings"! The Bible teaches exact scientific metaphysics. As in the fifth day of creation, Life is

symbolized by 'birds'. What does this mean? The way of Life is not heavy, tiresome or burdened; it does not move in matter; rather it is exalted like the eagle. Life as Mind represents the sublime, guiding thought (Mind) which strives towards its goal irresistibly, without regard for matter or mortal mind's resistance (Life). The way of Life is sustained and maintained by exalted thoughts, leading beyond matter and mortality.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (verses 5,6) When we take the standpoint of Life and hold steadfastly to this exalted standpoint, Life leads us irresistibly out of the grievances and murmurings of mortal thinking into our original home and inheritance — into the realm of ideas. This is our "kingdom of priests".

"And all the people answered together, and said, All that the Lord hath spoken we will do." (verse 8) The people no longer murmured; they were prepared to accept the demands of Principle's demonstration and live according to its spiritual vision.

### **The second ascent: Spirit**

The second ascent illustrates the tone of Life as Spirit. Among others, the ideas of Spirit include purity and separation. Accordingly this ascent illustrates the demand for us to separate ourselves from the false, material beliefs and so to purify our lives. "And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes" (Ex. 19:10). In the Bible, "sanctify" means 'purify'. Along these lines, the second statement of the Lord's Prayer (Spirit) reads: "Hallowed by Thy name." Hallowing, purifying, sanctifying, separating and washing clean all signify spiritualization.

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death" (verse 12). Moses showed that a sharp line of demarcation must be drawn between the plane of mortal mind and the heights of holiness and spirituality. These heights cannot be "touched" or reached by means of material beliefs. Spirit and matter never coincide or mingle. Mortality and immortality have no common point of contact. The only right starting-point is spirituality — pure and unadulterated.

“And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.” (verse 14) They realized the demands of spiritual order and were purifying their consciousness accordingly: they accepted the ideas of Spirit.

Thus the second ascent (Life as Spirit) illustrates that the spiritual heights can be climbed only through spiritualization (purification): we can only approach Life in and of Spirit through purely spiritual means.

### **The third ascent: Soul**

This third ascent teaches the important relationship between Life and Soul. What is Soul? Soul leads from sense to Soul; Soul demands spiritual sense; Soul brings right identification with the divine.

“And it came to pass on the third day” — the third day symbolizes Soul; the third stage in the order of Christian Science means spiritual understanding and resurrection (see S&H 508:28-4)—“in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud;” — voice (sound) is communicated through the senses of Soul and through spiritual understanding (see S&H 213: 16-19) — “so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.” (Ex. 19:16,17) Metaphysically, “out of the camp to meet with God” means on the way from sense to Soul. The people were now ready to identify themselves with the divine nature — to declare themselves at-one with the ideas of God and so blend themselves with all divine qualities.

“And when the voice of the trumpet sounded long, and waxed louder and louder” (verse 19) — the more we identify ourselves with God and draw near to the divine nature, the more the music of Soul resounds in us, bringing the harmony of spiritual tones which uplifts our consciousness — “Moses spake, and God answered him by a voice.” (verse 19) In Soul, there is complete agreement between question and answer, need and the meeting of that need — between Principle and idea. In the infinite Ego, in Soul, all ideas are identified with divine Principle. Because question and answer come from the same source, the answer is already contained in the question. In Soul, question and answer coincide.

“And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.” (verse

21) God cannot be seen with the physical senses. Spiritual sense alone secures an understanding of God. Every attempt to investigate God by means of the corporeal senses must fail.

#### **The fourth ascent: Principle**

The fourth ascent represents the tone of Life as Principle. Principle interprets and explains itself through its system of ideas, both giving laws and demanding obedience. The Ten Commandments play a great role in the Judaic and Christian religions. What do they mean spiritually? They convey Principle's imperative power to demand obedience to Principle's scientific government of man and the universe. Thus the Commandments contain the demand to conform to the demonstrated Principle of being (Principle) by living according to its spiritual and scientific laws (Life); the Commandments teach the Principle of life. With these two tones of being exalted to a higher sense of Life (Life) by obeying Principle's scientific demands (Principle), we see why the Ten Commandments appear at precisely this point in the unfoldment of the spiritual idea.

The text reads: "And God spake all these words, saying . . ." (Ex. 20:1) and then the Commandments are given. A spiritually scientific interpretation of the Commandments can be found in 'Compendium for the Study of Christian Science, No. 3' (Max Kappeler and co-authors). For the purpose of this analysis of 'Exodus', it is important to realize that the Commandments are not a mishmash of instructions but rather represent an ordered statement of how God must be obeyed as Mind, Spirit, Soul, Principle, Life, Truth and Love. When Moses received the Commandments, the Bible says: "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking . . . And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." (verses 18,19) From the standpoint of belief and ignorance of God, the Ten Commandments made demands that were too high for the people — for unenlightened thought. Similarly today, many feel that the demands of God seem too high and exacting, too absolute, too abstract or too overwhelming for them to meet. The longing for concrete instructions about the details of mortal existence generally predominates, for the human mind is usually satisfied only when, for every single case, it is given precise prescriptions about what it has to do and what it has to think! Although the Israelites feared God

and the demands of the Ten Commandments, they were willing to do all that Moses commanded them.

Fortunately Moses possessed the wisdom and ability to translate the great vision of divine Principle that had been revealed to him at Horeb down to the planes of thought and action of the people. We too recognize the importance of translating a subject to different planes of thought in our everyday life. For example, in the early grades, one does not teach children algebra; rather one is content to teach them the multiplication tables of arithmetic. In metaphysics, one must proceed with equal sensitivity to the ordered development of the subject, for unenlightened thought only opens to the light of revelation gradually, step by step. Mary Baker Eddy writes: "But to force the consciousness of scientific being before it is understood is impossible, and believing otherwise would prevent scientific demonstration." (Mis. 288:18)

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." (verse 21) Instead of approaching the Ten Commandments, "the people stood afar off." By contrast, Moses drew near to Principle; characteristic of the Moses-type, he went "unto the thick darkness". For Moses, the Commandments were not dark, even though the people thought they were. Whenever a new idea is born in some age, the people stand "afar off"—they do not understand the new light.

What could Moses do in such a situation? He gave the people a handbook (presented in chapters 21, 22 and 23), containing specific rules and guidelines for daily life. The Israelites were prepared to observe these statutes—statutes which did not refer to God—but they were afraid to put themselves unconditionally under the command of divine Principle. Mary Baker Eddy also gave mankind a textbook in which she presented the divine Principle and its system as a Science. But when "the people stood afar off", she saw the need for providing a Church Manual. Of that, she wrote: "Will those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount, accept profound thanks for their swift messages of rejoicing over the twentieth century Church Manual? Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed—namely, laws of limitation for a Christian Scientist." (My. 229:20) Life as Principle means living by divine self-government. Because



Principle establishes impersonal divine self-government, whoever understands divine Principle can govern himself. It is this divine Principle that Mary Baker Eddy explains in her textbook by providing, not laws of limitation, but laws of infinite spiritual progression.

“But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.” (Ex. 23:22) Understanding divine Principle through the seven synonymous terms for God is the enemy of all that would oppose spiritual manhood. Principle demonstrates itself — and demonstrates itself for us.

### **The fifth ascent: Life**

“And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” (Ex. 24:3) When Moses gave the Commandments, the people stood afar off; when he gave them the statutes of the handbook, the people were willing to keep them. They demanded human rather than divine statutes.

“And Moses wrote all the words of the Lord . . . and builded an altar” (verse 4). On the altar, burnt offerings and peace offerings were made. In the Old Testament, Life is represented by the symbol of sacrifice, for the concept was that one could preserve one’s life through the performance of sacrifices. To sacrifice means to give up something. Metaphysically speaking, true Life demands that, on the one hand, we give all good to God, to Life, the source of all good, while on the other hand, we lay down the false concept of life by sacrificing a mortal and material sense of existence.

“And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.” (verse 6) Life is symbolized by blood. “The spiritual essence of blood is sacrifice.” (S&H 25:3) “And they truly . . . drink his blood, who partake of that divine Life.” (S&H 25:10) Sprinkling oneself with blood means taking up the spiritual sense of Life and abandoning the organic and material sense of life in one’s consciousness. Jesus said: “Therefore doth my Father love me, because I lay down my life, that I might take it again.” (John 10:17) Jesus was divinely empowered — as we all are — both to give up the false concept of Life and to take up the true.

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (verses 7,8) The "book of the covenant" is the "book of Life". If we accept the divine Principle underlying the "book of Life" and strive to understand and follow it, "the book of the covenant" becomes the "blood of the covenant" — our way of life. It lives; Principle is individually expressed.

### **The sixth ascent: Truth**

The sections in the Bible explaining the tone of Truth are usually very long. There is a definite reason for this. Truth is consciousness — the consciousness of Mind, Spirit, Soul, Principle, Life, Truth and Love. Accordingly, in the sixth ascent, Moses explains Truth by presenting Truth in the light of all the seven synonyms for God in the order of the Word.

"And the Lord said unto Moses, Come up to me into the mount, and be there:" — for the first time the Lord said to Moses: Stay and make your understanding your state of consciousness (Truth) — "and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Ex. 24:12) On this ascent, Moses was accompanied by Joshua. "Joshua" means 'God is salvation' (a type of the Christ, Truth). It was Joshua and not Moses who brought the children of Israel into the Promised Land. Truth is the Christ, the redeeming fact. If we remain in the Christ-consciousness, it becomes the deliverer, freeing man from the worship of false gods (the golden calf) and revealing the true man. This Christ-consciousness contains within itself the ideas of all the synonyms for God, symbolized by the seven steps by which the tabernacle was built.

### **THE TABERNACLE**

*Mind:* "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." (Ex. 25:1,2) "Offering" means a voluntary gift or donation. From the offerings, the "tabernacle" or house of the Lord was built. God can only be sought from a free will, free motives and a free desire for Truth. Seeking God from compulsion

or obligation never brings an understanding of God. Mind alone establishes both the right aim and its right accomplishment.

*Spirit*: "And let them make me a sanctuary; that I may dwell among them." (verse 8) In the Bible, the consciousness of Truth is symbolized by dwellings, rooms, houses, tents and the like. Thus this dwelling — the tabernacle — represents the sanctuary of free desire and pure love for the spiritual. Sanctuary illustrates the purity of Spirit, as the second ascent has already shown. Accordingly our motives for seeking God must be purely spiritual. "The closet typifies the sanctuary of Spirit" (S&H 15:3).

*Soul*: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (verse 9) The third statement of the Commandments teaches that we should not make false models (idols) — false identities — for ourselves. Soul is identity, the true image or model of being. The "pattern of the tabernacle" contains a representation "of all the instruments thereof", all the rules governing human experience. These "instruments" are afterwards explained in minute detail, giving us a magnificent symbol of the wholeness and integrity of the divine identity: spiritual identity is complete right down to the smallest detail. The consciousness of man must agree in all details with divine consciousness.

*Principle*: "And they shall make an ark of shittim wood" (verse 10). The tables of commandments would be placed in this ark, later named the ark of the covenant. In this context, the ark illustrates divine Principle: because the ark contained the Commandments — Principle includes all ideas, laws and rules — the ark symbolizes the oneness of Principle and idea.

*Life*: "And thou shalt make a mercy seat . . . And thou shalt make two cherubims . . . in the two ends of the mercy seat . . . And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings . . . And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." (verses 17,18,20, 21) After Moses presented the divine Principle which both constitutes and contains all ideas (symbolized by the ark), he declared that Life rests on this Principle (the mercy seat). Mercy (grace) is a symbol for Life, as in the fifth statement of the Lord's Prayer: "Give us grace for to-day; feed the famished affections" (S&H 17:5). Because Principle operates

out of itself — without regard to personal merit — we are blessed to live by the method of grace as our way of Life.

*Truth*: “Thou shalt also make a table of shittim wood . . . And thou shalt set upon the table shewbread before me alway.” (verses 23,30) The manna, the bread of Life, becomes the bread of Truth when Life and its method of grace become our state of consciousness. Jesus said of himself: “I am the living bread which came down from heaven” (John 6:51).

*Love*: “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made . . . And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it . . . And look that thou make them after their pattern, which was shewed thee in the mount.” (verses 31, 37, 40) Quite clearly, the text describes how six arms branch out of a central shaft, so that seven lamps in all shine. One candlestick illumines with seven lamps; the one Principle is a sevenfold Principle, representing the completeness and perfection of Love. “Love imparts the clearest idea of Deity.” (S&H 517:13)

In short, what has this sixth ascent taught up to this point through its symbols? Moses went up the mountain and stayed there. In other words, he made his understanding of the ascents a permanent state of consciousness — a consciousness which must reflect all seven synonyms for God. How? First, consciousness must reflect the willingness to seek God of a free desire (the offering); second, consciousness must keep this search pure (the sanctuary); third, we must take all identities into consciousness, from the least of them unto the greatest (the tabernacle with all its instruments); fourth, consciousness must recognize all ideas and their identities as gathered and held together in one Principle (the ark with the laws in it); fifth, this leads consciousness out of the material sense of life into the spiritual (the mercy seat with cherubims); sixth, through this, consciousness reflects incorporeal and impersonal Truth (the shewbread), which seventh, means perfect enlightenment (the candlestick with seven lamps).

#### PRIESTHOOD

After this sevenfold description of spiritual consciousness come various chapters about the priesthood, priestly clothing and the ordination of priests. “And take thou unto thee Aaron . . . and his sons with him . . . that he may minister unto me in the priest’s office . . . And thou shalt make

holy garments for Aaron . . . for glory and for beauty.” (Ex. 28:1,2) Rightly seen, priest is a symbol for the spiritual man: the “only priest is the spiritualized man.” (S&H 141:19) After Moses had described the tabernacle — that which comprises spiritual consciousness — he appointed priests to show how man must recognize this divine consciousness and serve it. Then man becomes ‘the priest of God’.

Moses further wrote that the priests had to have six garments. The number ‘six’ indicates ‘man’, for man is a creation of the sixth day of creation. The garment symbolizes the Christ, Truth. “We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.” (S&H 142:7) Chapters 29 and 30 describe the ordination of priests — the absolute establishment of the Christ, Truth, in consciousness.

“Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord” (Ex. 31:15). Here in the sixth ascent, Moses refers to the sixth statement of the Commandments, emphasizing that consciousness of Truth which is always active and which must therefore be actively tended, cultured and watched. “And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” (verse 18)

#### THE GOLDEN CALF: THE ANTI-CHRIST

When Moses stayed on the mountain for a long time, the people became impatient and demanded that Aaron make a golden calf which would be their god and lead them onward. Aaron yielded to the demand and made a golden calf. Whereas a calf is a symbol for Christ; the golden calf is a symbol for the anti-Christ.

“And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people” (Ex. 32:9). Error as impersonal mortal belief resists the consciousness of Truth — that spiritual consciousness which Moses described through the symbol of the tabernacle, the priesthood, the priestly garments and the priestly ordination. Never yet has a new idea been accepted without some form of resistance. “Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth’s full-orbed appearing.” (S&H 224:19) Later Moses came down from the mountain with a countenance that shone: error’s resistance only makes the power and potency of Truth shine ever

more strongly and with greater effect.

"Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." (verse 10) At such times, the temptation that comes to us — as it came to Moses — is to destroy on a human basis everything that offers resistance. But Moses restrained himself and responded from a higher standpoint. He knew that Truth preserves and that the Christ, Truth, redeems. "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people . . . And the Lord repented of the evil which he thought to do unto his people." (verses 11,14) God is not persuaded by anyone, not even by Moses. Rather the Bible is showing with this account what took place in Moses' own consciousness (the tabernacle). Moses saw that as we consecrate ourselves to the Christ-consciousness (priestly ordination) and clothe ourselves with all the qualities of divine consciousness (six priestly garments), we are enabled to recognize Truth's mission to free mankind from erring mortal consciousness (from sin, sickness, envy, hatred, fear, etc.). Then Truth is the redeeming Christ.

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." (verse 19) In the fourth ascent, Moses had wanted to give the Ten Commandments to the people, but the people said: "Speak thou with us . . . but let not God speak with us". Accordingly Moses gave them a watered-down version of the Commandments: a manual of rules and instructions. This time, when Moses came down from the mount with tablets written by the finger of God, he found the people worshipping the golden calf. He saw that the divine Principle had not yet been understood, so he broke the tablets: he interpreted divine Principle to them in a language and way they could understand. Similarly Jesus had to break the bread — explain Truth. Thus, with the sixth ascent as with the fourth, Moses had to reduce divine Truth to a form adapted to the understanding of the Israelites.

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." (verse 20) With the Christ-consciousness of the spiritual man, Moses was able to destroy the anti-Christ (the golden calf). He did not destroy the sinning people but the sin — the false belief — which made the people sinful. Because Moses resolved the belief in the

anti-Christ into its nothingness, the people were delivered. How? First, Moses melted down the golden calf, taking away the supposed identity and false name from this belief. Then he ground it to powder and strawed it on the water, so that it disappeared and was no longer recognizable. Finally the Israelites had to drink the water: they had to take the understanding that sin is only a false claim like a medicine; they had to realize the nothingness of error.

“And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt . . . and I will send an angel before thee; and I will drive out the Canaanite, and the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite” (Ex. 33:1,2). After the anti-Christ — the resistance to Truth — had been destroyed, things once again went forward. The Christ-consciousness became their guiding vision — their angel — and, through the Christ, Truth, expelled false manhood, represented by the ‘six’ hostile tribes.

### **The seventh ascent: Love**

The seventh ascent illustrates the tone of Life as Love. Love is perfection, glory and fulfilment; Love gives all, forgives all and is impartial.

“And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.” Principle will be demonstrated in its glory; no misunderstanding of mortal consciousness can prevent this demonstration. “And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.” Love is the highest concept of God. “And no man shall come up with thee, neither let any man be seen throughout all the mount” (Ex. 34:1-3). If we want to approach God, we must be alone — without hatred, fear, envy, self-love, etc. “And the Lord passed by before him, and proclaimed” — God is self-defined here as Love — “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (verses 6,7). Before, Moses had described God as angry and vengeful, for Moses was working out the inevitable self-destruction of error; but when Moses climbed to “the top of the mount” — to the concept of Love — he recognised the true nature of God as merciful and gracious. Even the Commandments had said of God that God will “visit the

iniquity of the fathers upon the children unto the third and fourth generation" (Ex. 20:5). Now, from the standpoint of Love, the true essence of God appears: "keeping mercy for thousands, forgiving iniquity and transgression and sin". Love teaches that evil is not real; evil as evil disappears entirely before the allness and reality of good.

"And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him." (verses 28,29) Once we have understood that Love sees nothing evil, Life shines in its glory. "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." (verse 30) Therefore Moses put a veil on his face when he came before the people: he did not show them the full Truth, for they could not grasp this. Whereas human righteousness does not accept that Love forgives all but rather demands punishment, divine justice forgives all, for it regards evil as unreal.

With the seventh ascent, the Bible gives a description of how the tabernacle, described to Moses in the sixth ascent, should be erected. In other words, the ideal presented in the sixth ascent (Truth) finds fulfilment through the seventh (Love). Accordingly chapters 35 and 36 describe the collection of the voluntary offering for the tabernacle. The wise men said to Moses: "The people bring much more than enough for the service of the work, which the Lord commanded to make . . . So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." (Ex. 36: 5-7) The all-sufficiency and superabundance of Love always provides more than enough to fulfil Love's plan and purpose.

Chapters 36-39 describe how the tabernacle and all its instruments, as well as the clothes of the priests, were made. "Thus was all the work of the tabernacle of the tent of the congregation finished . . . And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." (Ex. 39: 32,43) The instructions were precisely observed; through Love, there is complete coincidence between the ideal and its manifestation.

After all the parts of the tabernacle were made, Moses erected the tabernacle and placed everything in its prescribed place, until the assembled



work stood completed. "So Moses finished the work." (Ex. 40:33) Everything found its definite place with its definite relation to everything else. Every idea stands in proper relation to every other idea within the whole structure of divine being.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." (verses 34,35) When the glory of the Lord (Love) fills our consciousness, we no longer try to serve God through a human and material sense of existence. The inspiration and exaltation that Moses received individually (Life) became universal, resting upon all — the whole congregation — (Love).

## SUMMARY

(Lecture June 4th, 1950)

### The one God

Spiritual sense tells us that there is but one reality: the spiritual. This unalterable, eternal and exalted reality has been referred to as 'God', the one infinite Being. However the infinity of divine being does not refer to infinity in space and time but to the infinity of every divine quality. God is infinite in power, might, capabilities, opportunities, possibilities, knowledge, intelligence, substance, etc. In numerous examples and symbols, the Bible shows that God is the infinite God, the *one* God. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4).

With this revelation of monotheism, the question immediately arises: Can this infinity of reality be grasped? Can the infinite be understood in its infinity? If the answer were yes, our understanding or consciousness would have to be greater than God, greater than infinity; man would have to be greater than God. Yet God cannot be grasped as a whole. "God, good, is self-existent and self-expressed, though indefinable as a whole." (S&H 213:9) Dictionaries try to define God with one or two concepts by referring to God as "the eternal", "ultimate reality", "the highest Being" and the like. What do such paraphrases offer us? Not much! Such definitions do not explain the nature and essence of God in any systematic or comprehensible way. The fundamental questions still remain: for example, Is the "highest Being" Spirit or matter, good or evil, merciful or punishing, etc.?

In the light of such questions, we must realize that no single word can define God, for "even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections." (S&H 517:22) But does this mean that we cannot understand God at all? With a certain justification we can ask: Is there any point in trying to understand God, if in fact God can never be grasped as a whole? The answer depends on our method. Religion, theology and mysticism provide no reliable method for

understanding God; only through Science do we find a method which is capable of giving a practical, spiritually scientific solution to the problem. What is this method of Science?

### **The definition of God**

Mary Baker Eddy gives a definition of God which encompasses the nature, essence and wholeness of God. How? The one concept 'God' is analyzed into its fundamental elements — elements which, because they each reflect the whole, do not diminish the wholeness of the one Being. To the question "What is God?" the textbook gives the answer: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." (S&H 465:8) With this definition, the indefinite concept 'God' is replaced with a definite set of synonymous terms, representing exact concepts about the nature of Being. There still remain numerous questions to be clarified, such as: What is Mind? What is Life? Is Life temporal or eternal? What is meant by Love and how is that different from love? Thus the method of Science compels us as a first step to systematically pursue the questions: What is Mind? What is Spirit? Soul? Principle? Life? Truth and Love? What distinguishes Mind from Spirit? What is the distinction between each of these terms for God?

To the question "Are these terms synonymous?" the textbook gives the answer: "They are. They refer to one absolute God." (S&H 465:11) Synonymous terms — synonyms — are terms which in a certain respect coincide, but which in other respects have different meanings. (See 'Compendium for the Study of Christian Science, No. 4', pp. 91-92) The textbook clearly indicates in which respect the meaning of the seven synonymous terms coincide: they all "refer to one absolute God". Yet this is just the first aspect of the seven synonymous terms. Synonymous terms must also have specific differences in meaning among them, otherwise they would be, not synonymous, but identical. If these terms for God were identical (completely the same in meaning), why would there be seven? This difference between synonymous and identical terms forces us to look not merely for how the synonymous terms for God coincide but even more for how these terms differ. The seven synonymous terms for God are distinguished from one another by the different ways in which they characterize the nature, essence and wholeness of God. Thus the first step in understanding God through the method of Science is to learn

the unique and distinct way each of these seven terms describes God.

How can we learn what each of the synonymous terms for God means? We learn the meaning of each term by grasping the specific qualities characterizing it. "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it" (S&H 467:29). To do this, we must investigate all the sentences in Mary Baker Eddy's writings in which a specific synonymous term for God occurs. In this way, we discover the specific and distinguishing qualities of Mind, Spirit, Soul, Principle, Life, Truth and Love. These qualities are divine ideas. The 'Compendium for the Study of Christian Science' (Nos. 4-10) gives a comprehensive presentation of the ideas characterizing each of the synonymous terms for God, as well as a complete list of the references to each term in 'Science and Health'.

By learning to understand the synonymous terms for God through their specific ideas, we obtain a much more definite concept of God. Whereas before we were faced with the indefinite term 'God', Science gives us the method for understanding God precisely. Specifically the textbook analyzes God into seven synonymous terms. Yet these terms themselves must be further analyzed to be rightly understood. How? Every single synonymous term is further differentiated into numerous ideas characteristic of that synonym. Through this method of greater and greater differentiation, Science gives us a standard of ideas which can accurately and scientifically 'measure' all reality. Thus we know what God is through the seven synonymous terms for God, and we know what these synonymous terms are through the ideas characterizing each term.

### **Order and system**

Because God is infinite, the ideas of God are infinite. Only the most essential ideas of God can be indicated in the 'Compendiums'. This raises the question once more: Is it possible to understand God through its ideas, when there are infinite ideas and even eternity cannot contain them?

The concept of 'Science' provides the solution to this question. Science furnishes the method by which an immense field of knowledge can be reduced to a simple form — without limiting its immensity. The infinite diversity is reduced to simplicity — without lessening its infinitude. Through Science, that which is vast and complex can be explained with profound simplicity. In this method of reducing the infinite to simplicity

lies the power and magnitude of Science.

This method of Science can be illustrated by an analogy to arithmetic. Arithmetic includes infinite calculations: eternity would not be sufficient to perform all possible calculations. How then is it possible to learn arithmetic at all? Which of the infinite calculations should I learn, when I have no idea which calculations I will one day need in my life? To resolve this apparent dilemma, the science of arithmetic teaches how the infinite calculations can be reduced to a simple system of numerals and their basic ways of combining. Such a system possesses two great advantages: 1) the system is so simple that even a child can easily acquire it; 2) despite the simplicity, all calculations that take place in the field of arithmetic can be solved by means of this system.

The Science of being uses this same scientific method of understanding a vast realm through the simplicity of its system, as Mary Baker Eddy discovered. She writes: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease." (S&H 146:31) Through Science, Mary Baker Eddy undertook to reduce the infinite ideas which express God to a system of ideas that is adapted to the thought of our age. What is the keynote of our age? We live in the age of Truth, not superstition or blind belief. "The time for thinkers has come." (S&H vii:13) Thus the age is no longer satisfied with doctrines based on blind belief but rather demands knowledge based on reason and understanding; an age of science demands nothing less than a scientific understanding of God.

### **The divine infinite calculus**

When the student of arithmetic has learned the numbers 1-10 and understood how these numbers operate in four basic modes of calculation, he has found the key to the infinite calculations of arithmetic. The system of arithmetic opens the infinity of its realm to him.

In a similar manner, Mary Baker Eddy writes: "The numerals of infinity, called *seven days*" — seven stages of consciousness manifested in the days of creation — "can never be reckoned according to the calendar of time. These days" — these spiritual states of consciousness — "will appear as

mortality disappears” — as the false concept of God, man and the universe is dissolved in us. “They will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.” (S&H 520:10) As we abandon the false concept of God through a cultivated understanding of the seven synonymous terms for God, thought accepts the infinite calculus of being. What does this divine infinite calculus imply for our life-experience?

Since ideas are the values of God, the qualities of reality, we must watch that only ideas form, develop and influence our consciousness. Counterfeiting these ideas of reality are illusions — limited, negative and destructive mortal concepts. What is the result of these illusions? Like produces like: illusions produce illusory, negative results. By contrast, ideas work harmoniously, bringing only spiritual blessings. “For to be carnally minded is death; but to be spiritually minded is life and peace.” (Rom. 8:6) Accordingly we must watch whether our consciousness is cultivating ideas and relying on their impersonal, divine standard or whether our thoughts wander under the influence of mortal illusions and their interpretation of circumstances. If thought rejects the divine infinite calculus, it necessarily accepts the calculations of the human mind and so moves in the realm of illusions.

What false calculations does the human mind try to impose on us? The false calculations about the Word of God are, for example: the belief that we can do nothing and know nothing (the opposite of divine intelligence, divinely empowered abilities and the will of Mind); the belief that we never go forward or have any success (the opposite of the development and fruits of Spirit); the belief that nothing ever comes out right—that everything goes wrong (the opposite of the identity and determination of Soul); the belief that, as a result, only discord reigns (the opposite of the harmony of Principle); the belief that, even if we think things are finally going forward, something always intervenes to negate and destroy our progress, bringing relapse and retrogression (the opposite of the preservation of Life); the belief that, because of all this negativity, we never rightly know where we are (the opposite of the consciousness of Truth), until the belief that we never have rest and peace saps us of all our spiritual energies (the opposite of the rest and completion of Love). In this way and through countless variations of this false story, the false calculations of mortal mind constantly make us believe and succumb to the lie of mortal

existence. By contrast, the Bible teaches how we must exchange these false calculations for "the divine infinite calculus", the infinite calculus of spiritual ideas.

### **The key to the Bible**

Eternal, spiritual values must be symbolized to be taught and learned, yet the symbols and their terminology change over millenia, centuries and even decades. The idea is eternal, but the symbols used to express that idea are temporal and changing. As a result, it is easily possible for the meaning of the symbols used by an earlier age to be lost. This is strikingly true for the Bible. As the key to the exact symbolism of the Bible was obscured and forgotten, it became impossible to translate the true sense of the biblical teaching into the language of our age.

It was Mary Baker Eddy's great contribution to rediscover this key after years of searching. To her book 'Science and Health' she added: 'Key to the Scriptures'. In her steps of spiritual development, Mary Baker Eddy relied on "the inspired Word of the Bible" (S&H 497:3); "the Bible was her sole teacher" (S&H viii:30); she states, "the Bible was my only textbook" (S&H 110:14); "the Bible has been my only authority" (S&H 126:29) and "divine Science derives its sanction from the Bible" (S&H 146:23). Furthermore this discovery was not the work of a moment but emerged from years of devoted research and constant study. Over the forty years between 1866-1907, she subjected her definition of God to numerous changes. Again and again she altered the order of the synonymous terms, until in 1907 she finally gave the definition of God in the Word order which we now recognize as fundamental to Science.

It is interesting to note that after the year 1907, she no longer protected her textbook by a copyright. When the Science had been exactly stated, she knew that Truth protects itself. Truth belongs to all. Yet this exact statement of Truth was not enough, for it was not understood.

Although the key to the Scriptures had been discovered and stated, its scientific meaning nevertheless went unrecognized. The key must be used before it can open its treasures. It was the special mission of John W. Doorly (London) to do this. In the year 1914, he first caught a faint glimpse of the deeper meaning of the seven days of creation and began to present his findings in lectures and classes dating from that time. He

realized that the seven days of creation represent an eternal, unalterable order of spiritual ideas. Later he saw that this order corresponds to the order of the Commandments, the Beatitudes, the Lord's Prayer and finally to the order of the seven synonymous terms for God given on page 465 of the textbook. Only then did he realize how this key fits the lock: through the order of the seven synonyms for God, the Bible opened its scientific treasures. Three and a half years ago in this hall, Mr. Doorly explained for the first time the main outlines of the Science of the Bible, in its system from Genesis to the Apocalypse. In this connection, I would like to refer to his basic works: 'God and Science', 'Talks on the Science of the Bible', and the 'Talks at the Oxford Summer Schools'. Thus the chain of scientific being unfolds and unfolds; since God is infinite — infinite in revelation and progress — there can be no stopping. "The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified." (Mis. 308:8)

### **The thousand-year periods**

The Word order of the synonymous terms for God was taken from the Bible. The editors of the Bible knew it and consequently strove to present their subject in an ordered way. Accordingly the basic theme which runs through the Bible is stated in its essence as Mind, Spirit, Soul, Principle, Life, Truth and Love. Peter writes: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8) In this way, Peter expresses the old Judaic concept that a thousand years of biblical (*not* historical) time is needed to unfold the truths of one day of creation. The Old Testament is divided into four thousand-year periods — well distinguished from each other — in which each thousand-year period emphasizes the spiritual tone of one synonym for God. How?

The *first thousand years* begins with Adam around 4000 B.C. of the biblical calendar. In the biblical time-period of 4000-3000 B.C., we find the first and second records of creation, followed by a long list of who begat whom. The theme is: Mind is the great creator and producer.

Then the theme suddenly changes. With the year 3000 B.C., Noah comes on the scene, illustrating the theme of the *second thousand-year period*: Spirit. How? First, Noah shows that the material and the spiritual concept of creation must be separated; second, he shows that we must



'pitch' our consciousness (ark) against all false suggestions, which, third, enables us — like Noah — to demonstrate the indestructible substance that this understanding of Spirit bestows. In contrast to Noah, the tower of Babel shows how the attempt to mingle Spirit and matter leads to ruin.

The *third thousand-year period* (2000-1000 B.C.) focuses on the theme of Soul. Throughout this third thousand-year period, we find many symbols describing the journey from sense to Soul — the demand of Soul to persevere until one's destiny (the Promised Land) is found and occupied. Accordingly Abraham, Isaac, Jacob, Joseph and the children of Israel constantly wander. This search for one's true identity leads to renaming: Abram is renamed Abraham, Sarai is renamed Sarah, Jacob receives the new name Israel, and the descendants of Jacob become identified as the children of Israel. God is redefined as the "I Am that I Am". With the experience of Moses, Joshua and Judges, this third millenium goes on to show that we can only claim our freedom and spiritual identity as we handle sin and malpractice through Soul.

When the Israelites finally settle down in Canaan and conclude their wanderings, the *fourth thousand-year period* (1000-0 B.C.) begins. The new theme is: 'Principle'. Principle expresses itself as true government, system and its demonstration. For the Israelites, the question is: Can we accept spiritually scientific government by prophecy (beginning with Samuel), or must we learn by experience the frailties and fallibility of human government by kings? The Israelites choose to have a king like the other peoples. Thus, right at the beginning of this period, the first king of the Israelites — Saul — is crowned. Questions about government and self-government immediately arise: Who or what should govern? What alone governs rightly? Who should govern whom? Government through kings and priests leads to decline. Blind reliance on Jerusalem, the temple and the ark of the covenant does not protect the Israelites from captivity. Only in Babylon, when the Israelites have nothing but their understanding of God to rely on, does the true concept of government crystallize. There prophecy — government by the light of divine metaphysics — comes into its own and saves the spiritual remnant. At the end of the fourth thousand-year period, the new king — that which had been prophesied and longed for — appears: Jesus is born.

Jesus introduces the *fifth thousand-year period*. His great goal is to demonstrate Life, proving that God and its creation are eternal, immortal

and indestructible. Furthermore the life of Jesus teaches that Life is individual, that God is the eternal Father of all and that therefore everyone possesses immortal life. This teaching of the deathlessness and indestructibility of Life inspires Jesus' followers. The martyrdom of the Christians in the first centuries after the birth of Jesus has its roots in the understanding that neither cross nor arena can destroy or even touch the immortality of Life. Further the understanding of the individuality of Life awakens in Christians the conviction that every person has equal rights before God, freeing mankind from the belief that one person can be a slave to another.

As the exemplar of the Christ-idea, Jesus also showed that time is not a divine idea and that therefore the millenia do not advance the development of the Christ-idea; rather everything is a state of consciousness — timeless. Accordingly Jesus demonstrated for himself not only Life but also Truth (full manhood) and Love (ascension: perfection). Only human belief believes in evolution over millenia. Nonetheless even this belief inevitably gives way — step by step — before the Christ-idea.

Today we live at the end of the *sixth thousand-year period* of biblical history. "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age." (S&H 560:2) In the sixth millenium (1000-2000 A.D.), science, manhood and Truth are the focal theme. For example, the Magna Carta (1215 A.D.) sets down the rights of man legally for the first time in history. While the following centuries have witnessed the constant broadening of these rights, the postulates of Christian Science go still further in pioneering the rights of man by demanding freedom from sickness, sin and death — from the effects of mortal consciousness. These freedoms represent the most noble among the rights of man.

Shortly after 1000 A.D., the thousand-year period illustrating Truth also ushers in the beginnings of the establishment of universities with the separation of science and church. Step by step, the Catholic Church lost its power over the sciences; today it would no longer occur to any scientist in any field of knowledge to ask the Pope whether his discoveries were true or untrue — whether they were compatible with Catholic theology or not. In this millenium, reading and writing have become a universal possession and right. Although this secularization of knowledge has allowed a greater measure of intellectual freedom and much progress, it has also allowed

science — material knowledge — to become the god of our age. Rather than living under the dogmatism of theology, we now live under the weight of the dogma of material science.

At the beginning of the fifth thousand-year period, the Christ-idea appeared to human consciousness as the man Jesus. Yet Jesus himself said that at a later time the spirit of Truth would come as a comforter. "This Comforter I understand to be Divine Science." (S&H 55:28) "The ideal of God is no longer impersonated as a waif or wanderer; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle." (Ret. 93:10) The Science of divine ideas is the form of the Christ — the Comforter — adapted to the present age.

As we approach the *seventh thousand-year period* (2000-3000 A.D.), the first signs of the millenium of Love and motherhood become clearly recognizable to advancing consciousness. The qualities of true womanhood are finally gaining their due place and rightful recognition, as the aspiration for universality and the attitude of caring motherhood assert themselves ever more strongly. Heightened attention is being given to social questions in this growing spirit of mutual care and responsibility. The world is more seen as one world — united not on the basis of political or economic forces but on the basis of spiritual and scientific understanding. Reflecting this universal consciousness, more and more important questions are being handled on an international basis.

### **Analyzing, uncovering and annihilating error**

Christianity is a practical religion, for it takes up the struggle with error. Accordingly the Bible not only presents the fundamental nature of God but also teaches how divine ideas operate in consciousness to deliver man from disharmony of all kinds. In teaching the annihilation of error, the Bible does not base itself on blind belief or doctrines but applies scientific methods. "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (Ret. 30:10) Jesus brought the sword; he did not teach that we should close our eyes to error. Error — both generally and specifically — must be analyzed, uncovered and annihilated. Thus every millenium of biblical symbolism not only illustrates a synonymous term for God but also shows how the specific errors counterfeiting that aspect of the divine nature must be handled.

The *first thousand-year period* presents the three degrees of the scientific translation of mortal mind; Mind presents the true concept of idea, which gives a right analysis of mortal mind. How? Cain illustrates the first degree of “depravity”: evil is analyzed as evil. The second degree is represented by Abel: Abel embodies the “transitional qualities”. When Cain slays Abel, the Bible shows that the moral (the second degree) offers no security from the excesses and attacks of the physical (the first degree) and so must be replaced by “understanding” (the third degree), symbolized by Seth and his son Enos. “Then began men to call upon the name of the Lord.” Of Enoch, a descendant of Seth, the Bible says: “And Enoch walked with God: and he was not; for God took him.” In the third degree, mortal mind disappears. Because spiritual facts cannot be grasped by the material senses, material knowledge must disappear before the understanding of spiritual ideas.

The *second thousand-year period* illustrates through Noah, his three sons and the ark how we must use an understanding of the three degrees to distinguish between ideas and illusions and so to lift ourselves step by step out of matter into Spirit. Noah summarized his understanding of the three degrees with his blessing: “Cursed be Canaan [Ham’s son]; a servant of servants shall he be”: this is the first degree, the “physical”. “Blessed be the Lord God of Shem”: Shem represents the second degree, the “moral”. But of Japheth, the representative of the third degree, “reality”, Noah said: “God shall enlarge Japheth, and he shall dwell in the tents of Shem”. The third degree must permeate the second degree (dwell in the tents of Shem); the understanding of spiritual ideas must inform the moral and the human, and the physical must be its servant, never a master (Canaan shall be a servant).

The *third thousand-year period* interprets the three degrees for a different purpose. Here they teach that when we rely on the spiritual, the mission of every identity appears with certainty. Abraham, Jacob, Joseph and Moses each had a different mission.

*Abraham’s* mission was to express the creative Mind as the “father of many nations”. How was this to be accomplished? The promise was ensured only when Abraham clearly recognized that this promise could be fulfilled, not through the first degree (Eliezer, his servant from Damascus), nor through the second degree of mingling Spirit and matter (Ishmael: a connection of Abraham and Hagar, the Egyptian maid), but only through

the third degree of spiritual understanding (Isaac, the son born to Sarah, Abraham's ideal, as a result of the promise given through spiritual sense).

*Jacob's* mission was to give birth to the substance of Abraham's promise: Jacob became the father of the twelve tribes of Israel. Like Abraham, Jacob had to identify the true concept of substance through a right understanding of the three degrees. At first he believed he could gain possession of his birthright for the price of a bowl of pottage (a material price — the first degree). When he recognized that this was not sufficient, he tried to attain the goal through human means by securing the blessing of his father (the moral — the second degree). Yet this second degree also proved insufficient, for it brought upon Jacob the anger of Esau: Jacob had to flee. Only in Beth-el and Peniel did Jacob acquire the divine blessing (the third degree) — that alone which could protect him from his enemies and fulfil his destiny.

*Joseph* also had to prove his integrity and invulnerability through the three degrees. First, he proved his physical integrity (the first degree) by getting out of the pit unharmed. Second, the seductive arts of Potiphar's wife could not harm his moral integrity (the second degree). Finally, he proved his spiritual integrity (the third degree) by being placed over all the land of Egypt — over mortal mind. Through this right understanding and demonstration of the three degrees, Joseph was able to draw from the fullness and riches of Soul without limit.

In the tones of the synonyms for God, Abraham illustrated the tone of Soul as Mind: the safety (Soul) of the creative promise (Mind). Jacob illustrated the tone of Soul as Spirit: the safety (Soul) of spiritual substance (Spirit). Joseph illustrated the tone of Soul as Soul: the safety (Soul) of spiritual identity (Soul). *Moses* illustrated the tone of Soul as Principle: the safety (Soul) of the spiritual power of demonstration (Principle). He led the children of Israel with certainty and determination from sense to Soul. Like Abraham, Jacob and Joseph, Moses founded this demonstration on an understanding of the three degrees by systematically analyzing, uncovering and annihilating the error of the first degree, until thought was exalted to a more spiritual understanding of Life. How? From the standpoint of the sevenfold nature of Principle, he analyzed the full concept of idea (Mind), illustrated by the birth of Moses (right analysis). Then he rejected all the arguments of the carnal mind (Spirit). He showed this by exposing the falsity of the arguments of the serpent, until the

people finally believed him (uncovering). Afterwards, with his understanding of the seven synonyms for God, Moses destroyed all the sinful beliefs of Egypt (Soul), illustrated by the seven plagues (annihilation). This method of analyzing, uncovering and annihilating error enabled Moses to prove the divine Principle practically, leading the Israelites out of Egypt and demonstrating the spiritual power of Principle through seven proofs. With the demonstration of Principle comes a new sense of Life. Accordingly Moses showed the people this step from Principle to Life by leading them through the seven ascents to the point of following Principle and living it individually (Life).

Here 'Exodus' closes. Moses had led the children of Israel out of Egypt and brought them to the border of the Promised Land through five distinct phases: Mind, Spirit, Soul, Principle and Life. Yet he did not bring the children of Israel into the Promised Land. This further step is shown through the next two phases of their journey, indicating the tones of Truth ('Joshua') and Love ('Judges'). How? The book of 'Joshua' shows how the children of Israel cross the river Jordan under the leading of the saving Christ-idea in order to claim and possess their true inheritance — to find and establish their true manhood. The book of 'Judges' illustrates how Israel, through a sense of the allness and completeness of Love, could defeat all the arguments of error and thus fulfil Love's plan.

In this way, the Bible teaches the facts of being through spiritual order. This ordered teaching not only enables the student to systematically cultivate a consciousness formed by the order of spiritual being, but also distinguishes the practical teaching of the Bible from religious and theological doctrines.

### **Spirituality versus mentality**

There is another fundamental aspect of Bible-teaching that clearly distinguishes the Bible from other religions and views of life: the Bible teaches spiritual and not mental values; it appeals to spiritual sense and not to human thinking. Since our age is more and more following an unmistakable trend towards the mental, this distinction between the mental and the spiritual is vital. Today it is quite common to resolve things into thoughts and to investigate the mental and psychological causes underlying appearances. In all areas of knowledge, this tendency towards mentalism is strong and growing.

We have already seen from various statements from the field of *physics* that the mental nature of things is gaining more and more recognition, as for example: "The whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man" (ibid). Mary Baker Eddy recognized a century ago that matter is but the subjective state of mortal mind and that matter therefore possesses neither substance, intelligence nor life. That which we customarily call matter does not constitute real substance.

In recent years, *medicine* has shown a remarkable tendency towards the mental and psychological. Only a few years ago, medicine refused to consider mental and psychological conditions as relevant to the causes of diseases and accidents. Only a small proportion of all sicknesses were acknowledged to be mental in origin; even mental sicknesses were considered to be caused by biological, chemical imbalances. Today the picture has dramatically changed: research studies from various clinics now indicate that as much as 70-80% of all sicknesses have psychological causes. These are termed psychosomatic diseases, that is, psychologically induced bodily sicknesses. Prime causes of these sicknesses include annoyance, frustration, boredom, anxiety and grief. Other clinics report that a great number of chronic illnesses can be attributed to mental causes. The emotional nature of a person either invites or precipitates various sicknesses and accidents. Emotion is defined as "the mental disposition which makes itself known in a noticeable, bodily change." Today psychosomatic science is widely recognized, taught and practised at universities as part of the basic training of doctors and nurses. The following statements from the medical field indicate the depth and scope of this trend: "Tuberculosis, gastric ulcers, heart failure, bronchial asthma, intestinal complaint, diabetes, high blood pressure, and the more harmless chronic appearances like headache, insomnia, weariness, or indigestion possibly have an essential significance in the total personality and take their beginning from certain factors of experience. It is suppressed passions, stored-up wishes, excessive psychological burdens and social conflicts that are the most frequent causes of our so-called 'sicknesses of civilization', those expedients of the subconscious in an ineluctable appearing situation." In fact, family conflicts, inheritance struggles, financial difficulties, business and professional cares and stress are the most frequent causes of numerous



sicknesses and accidents. In an agitated, anxious world, psychological burdens constantly increase, taking on new forms and manifesting themselves in new diseases.

Even accidents are more and more attributed to psychological causes. For example, a recent report reads: "All kinds of accidents took place either in a chronic, negative, wry attitude towards life, towards the environment, and especially towards the profession, or in an acute situation of inner conflict or depression." If we do not have a standard of ideas, we have a "wry attitude towards life, towards the environment"; we place ourselves at the mercy of the illusory calculations of mortal mind — of feelings and inclinations. In this way, medicine and its related sciences rapidly arrive at the same conclusion which Mary Baker Eddy arrived at almost a century ago, namely, that all sicknesses and accidents are caused by mortal mind, animal magnetism.

Similar tendencies towards the mental appear in other fields of knowledge. For example, in *politics*, the war with weapons is replaced more and more by a mental war: the war of nerves, the cold war, the propaganda war and not least the paper war. In *art* (especially painting and sculpture), the trend towards the mental is unmistakable, indicated through the tendency towards greater and greater abstraction and the representation of concepts in art rather than physical objects. Even in the science of *economics*, the mental factor is granted increasing importance. Recent theories in economics suggest that it does not matter so much which economic system we choose; rather the motives from which man behaves — whether he lets himself be guided by selfish or by altruistic motivations — determine the stability, balance, health and ultimate success of an economic system. Even in the area of *philosophy* and *religion*, the present generation exhibits strong interest in Indian philosophies and religions, in astrology, the occult, the mystical and the spiritualistic. All these traditions concern themselves wholly or in part with mentalistic phenomena.

So it appears that mankind is taking a new and important step towards the mental, resolving things into thoughts in order to investigate the mental cause behind every effect. Nonetheless this is but the first step away from a wholly materialistic view of things. For example, what have we gained towards a solution if we attribute a sickness to an inheritance struggle? Is the sick person any less sick for that? No. A remedy must be found for the cause. We are forced beyond the mental to a new field of investigation.



We must ask: How can a mental or psychological cause be corrected and removed? The Bible shows that healing can be sought on fundamentally three different levels (degrees), but that only the third level — the level of spirituality — leads to a lasting and therefore real success. By contrast, most methods of healing — even psychosomatic — are based on the first degree — the level of mortal beliefs, including both physical and mental beliefs. As long as the method stays in this realm of belief, 'healing' becomes a matter of the greater error ruling the lesser, the stronger belief driving out the weaker. The 'devil' is driven out by 'Beelzebub'. Nonetheless there is a growing tendency to use moral qualities — humanity, warm-heartedness, mercy, hope, faith, gentleness and moderation (the second degree) — as a guiding principle for healing. This moral armament is certainly valuable, but we must not forget that both the Bible and experience teach that the second degree is not equal to the attacks of the first degree: Cain kills Abel; Jacob flees before Esau. Not until Jacob becomes Israel (accepts the spiritual) can he handle and heal Esau (the physical) within himself. Only the third degree — spirituality with its standard of ideas — brings a satisfactory solution.

Moses also had to deal with this problem of clearly distinguishing between the mental and the spiritual. In the first two plagues, Moses explained that the "magicians" (the 'mentalists' of today) admit not only that there is a mental cause and power but also that this mental cause brings about physical changes. Yet what does this mentalism accomplish for us in terms of healing? Only that which is identified with God carries the power of God and so can bring a divine solution. Accordingly, in the third plague, Moses put the "magicians" to the test: Could they identify their mental elements with God? When they could not, they were forced to recognize that their basis was not divine but human and therefore was subordinate to the spiritual basis upon which Moses built. Thus they spoke in wonder of Moses' works: "This is the finger of God."

Today the world faces the same question as did the Egyptians: Is the world ready to give up the rods of the magicians and accept the rod of Moses? Mary Baker Eddy summarized this issue in a sentence: "Metaphysics resolves things into thoughts . . ." — which the Egyptian magicians did and which the 'mentalists' of today also do — "and exchanges the objects of sense for the ideas of Soul." (S&H 269:14) This second step was what Moses alone could do, for he based himself not on mentality but on

God, the spiritual, as the only reality and identity of being. Not only the Bible but also Christian Science teaches this second step of exchanging the mental and physical for the spiritual, for both base themselves on a standard of ideas which is not humanly contrived.

### **Entering the Promised Land**

So ends Exodus. The next three books of the Bible — Leviticus, Numbers and Deuteronomy — fully and systematically present the Mosaic laws, those laws given to Israel to ground human existence on the spiritual vision of monotheism. As symbols, these laws provide timeless guidelines for our steps of spiritual development. Literally interpreted, the Mosaic law brings death. The letter without the spirit always kills. Yet for Moses and his successor, Joshua, the law was no dead letter but the living identity of the I Am that I Am, translating itself to the specific needs of the people. The vision of monotheism was not an amorphous vision or belief but instead carried the Christ-power of differentiating and specifying the divine nature to establish a practical, living understanding of God. This living understanding not only equipped Joshua to lead the children of Israel into the Promised Land (Truth) but also enabled the Judges to overcome all the arguments of mortal mind that would prevent the Israelites from possessing the Promised Land — that would keep us from possessing our divine identity (Love).

## EXODUS

<i>Synonyms</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	The true concept of idea is clarified, which brings the analysis of evil.	the birth of Moses (seven steps)
Spirit:	The true idea separated itself from its opposite, bringing the right uncovering of the arguments of error.	the calling of Moses (seven steps)
Soul:	A spiritual understanding of God dissolves the beliefs of mortal mind into their native nothingness, bringing the complete annihilation of error.	the seven plagues
Principle:	Principle demonstrates and proves itself with spiritual power, in spite of mortal mind's resistance.	the seven proofs attending the exodus out of Egypt
Life:	Life exalts us to a more spiritual sense of Life, bringing the infinitely individual demonstrations of Principle as our way of Life.	the seven ascents

## JOSHUA

Truth:	Truth establishes our rightful inheritance of true manhood, freeing us from a false sense of manhood.	crossing the river Jordan and entering the Promised Land (seven steps)
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## JUDGES

Love:	Love fulfils our mission to accept man's spiritual identity by proving the completeness of God's idea and the ineffectiveness of mortal resistance.	settling in the Promised Land by overcoming the enemies (the seven noumena of evil)
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## EXODUS

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	Mind clarifies the true concept of idea, giving a right analysis.	<b>the birth of Moses</b> (seven steps)
as Mind:	Mind creates and maintains all its ideas; by contrast, mortal mind always brings destruction.	the midwives follow the command of Mind and do not kill the male babies
as Spirit:	Spirit keeps the ideas of Mind pure, separate from evil and destruction.	the baby Moses is placed in a reed ark by his mother
as Soul:	Soul preserves the certainty, safety and security of every idea.	Moses' sister watches and speaks with Pharaoh's daughter
as Principle:	All ideas are held in Principle, not in persons or their thinking.	Pharaoh's daughter gives Moses to his mother to be nursed
as Life:	Life preserves and supports all ideas.	Moses' mother nurses and raises Moses
as Truth:	Truth affirms the sonship of every idea, enabling each idea to to inherit all divine qualities.	Moses is acknowledged as the son of Pharaoh's daughter
as Love:	The all-inclusiveness of Love protects every idea by beholding its perfection.	Jethro and his seven daughters take care of Moses after Moses flees Egypt

## EXODUS

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Spirit:	Spirit separates the true idea from its opposite, bringing the right uncovering of the arguments of mortal belief.	<b>the calling of Moses</b> (seven steps)
as Mind:	Mind compels us to reject the lies of mortal mind through trust in the allness of good.	Moses' rod becomes a serpent, then becomes a rod as before
as Spirit:	Spirit compels us through an understanding of spiritual ideas to reject the belief that matter constitutes substance.	Moses' hand becomes leprous, then becomes clean again
as Soul:	Soul compels us to reject the belief of sin through a spiritual understanding of the certainty of spiritual identity.	water becomes blood
as Principle:	Principle compels us to reject personal sense and accept Principle's interpretation of all things.	Moses slow of speech: Aaron goes with Moses
as Life:	Life compels us through an understanding of the irrepressibility and indestructibility of Life to reject the belief that our life's work can be hindered or thwarted.	Moses can return to Egypt
as Truth:	Truth compels us to handle mortal consciousness through the Christ and its standard of ideas.	Moses returns to Egypt with rod in hand
as Love:	Love compels us to reject fear of resistance and rejection through accepting Love's plan of complete salvation.	the people believe

## EXODUS

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Soul:	A spiritual understanding of God dissolves the beliefs of mortal mind into their native nothingness, bringing the complete annihilation of error.	<b>the seven plagues</b>
as Mind:	Mind annihilates the belief that mortal mind has creative, constructive power.	the waters of the Nile turned to blood
as Spirit:	Spirit annihilates the belief that matter has substance or that material-mindedness brings fruitfulness, evolution or unfoldment.	the plague of frogs
as Soul:	Soul annihilates the belief of sin, saving us from mentalism, malpractice, deception and the rule of material sense.	the plagues of lice and flies
as Principle:	Principle annihilates the belief of personal sense, along with man-made theories, personal opinions and government by material organizations.	the plagues of murrain and boils
as Life:	Life annihilates the belief of life in matter, along with the death and destruction that this mortal sense of life brings.	the plague of hail
as Truth:	Truth annihilates the belief of mortal consciousness — the belief that a mortal, all-consuming consciousness can destroy divine consciousness.	the plagues of locusts and darkness
as Love:	Love brings the total annihilation of error through precipitating error's complete self-destruction.	the killing of the first-born and passover (in seven steps)

## EXODUS

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Principle:	Principle demonstrates and proves itself with spiritual power, in spite of mortal mind's resistance.	<b>the seven proofs attending the exodus out of Egypt</b>
as Mind:	Mind demonstrates the spiritual power of Principle by leading mankind out of bondage to mortal mind and its beliefs of doubt, fear and resistance.	the Lord leads the children of Israel out of Egypt with pillar of cloud and pillar of fire
as Spirit:	Spirit demonstrates the spiritual power of Principle by keeping the spiritual idea separate from the attacks of material belief.	the Israelites are kept separate from the Egyptians by the pillar of cloud
as Soul:	Soul demonstrates the spiritual power of Principle by keeping the idea safe in its spiritual identity and destroying the attacks of sin and malpractice.	the Israelites cross the Red Sea on dry land, while the Egyptians are drowned
as Principle :	Principle demonstrates its spiritual power by turning bitter experiences into spiritual blessings through an impersonal, scientific understanding of Principle.	the bitter waters of Marah are made sweet by the tree
as Life:	Life demonstrates the spiritual power of Principle by feeding and sustaining its ideas with the fullness of Life and its inspiration.	the children of Israel are fed by manna
as Truth:	Truth demonstrates the spiritual power of Principle by establishing its idea through the standard of ideas.	Moses strikes the rock with his rod and water comes out
as Love :	Love demonstrates the spiritual power of Principle by working a universal salvation based on the calculus of ideas.	victory over Amalek

## EXODUS

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Life:	Life exalts us to a more spiritual sense of Life, bringing the infinitely individual demonstration of Principle as our way of Life.	<b>the seven ascents</b>
as Mind:	Life exalts us through Mind and Mind's guiding, leading us towards the divine goal without regard for mortal mind's resistance.	the first ascent: the Lord's covenant with the people to make them a kingdom of priests
as Spirit:	Life exalts us through Spirit and the purity of all that is spiritual, bringing spiritualization through purification from material beliefs.	the second ascent: the demand to wash and sanctify the people
as Soul:	Life exalts us through Soul, spiritual sense and spiritual understanding — not through the physical and corporeal senses.	the third ascent: Moses spoke with the Lord; the people not allowed to gaze on the Lord
as Principle:	Life exalts us through Principle and its interpretation of all things through its system of ideas, demanding obedience to this principled government.	the fourth ascent: Moses receives the Ten Commandments and rules for daily life
as Life:	Life exalts us through complete consecration to God and willingness to follow God's law by laying down a material, worldly sense of life.	the fifth ascent: the altar, the sacrifices, reading the book of the covenant
as Truth:	Life exalts us through Truth and the Christ-consciousness of all ideas, delivering us from mortal manhood and anti-Christ resistance and establishing true manhood in us.	the sixth ascent: Moses goes with Joshua and receives instructions for the tabernacle and the priesthood; Moses breaks tablets when he sees the golden calf
as Love:	Life exalts us through Love and Love's universal, all-embracing blessing, fulfilling the ideal of the Christ-consciousness for the glory of God.	the seventh ascent: Moses writes the Commandments and builds the tabernacle



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